SACRED LATIN TEXTS: No. III

The Four Gospels

from the

Irish Codex Harleianus

NUMBERED HARL. 1023 IN THE BRITISH MUSEUM LIBRARY

NOW FIRST EDITED WITH AN INTRODUCTION DESCRIPTIVE OF THE MS. AND ITS CORRECTORS

BY

E. S. BUCHANAN, M.A., B.Sc.

EDITOR OF OLD-LATIN BIBLICAL TEXTS, NOS. V AND VI; SACRED LATIN TEXTS: NOS. I AND II, ETC.

WITH TWO COLLOTYPE FACSIMILES

HEATH CRANTON & OUSELEY, LTD.
FLEET LANE, LONDON, E.C.

1914

The Four Gospels from the Irish Codex Harleianus

(Mus. Brit. Harl. 1023)

BY THE SAME WRITER

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FROM

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TOGETHER WITH

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UT CREDATIS QUIA
IHS XPS EST FILIUS HOMINIS ET FILIUS DEI
ET
UITAM AETERNAM
HABEATIS
IN NOMINE EIUS.

—S. Ioh. xx. 31.

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Incipit euangelium matthei

Matheus ergo primus hebraice locutus est
euangelium christi. Quod postea quisque
transtulit ut potuit. Sed codices hebraici
eius manent usque hodie. Qui scripti sunt
ab his qui primum susceperunt fidem. Et
ecclesias hierosolimis congregauerunt. Ut
quidam autumant. Sed ut fertur ab apostolis
in iudea. Quod euangelium nazarei qui
sunt in beroea urbe syriae quibus utuntur
hebreis credentibus non autem hebraice
sed syro more scripto legunt. Nominatur
autem apud eos non matthei sed secundum
hebreos. Unde et hieronymus ait. Matheus
qui et leui. ex publicano apostolus. primus
in iudea christo propter eos qui ex circumcisione
crediderant. hebraicis litteris verbisque
compositum euangelium edidit. Quod
quis fideliter interpretatus est. Nam
et ipsum codicem quem habent nazareni
in hac eadem urbe mihi describendi facultas
fuit. Quo animadverto. hebraicorum
quidem quae in novo sunt testamento
non nulla. sed quae in veteri. septuaginta
interpretum. Quae quia sola ecclesia
usque ad hebraicam veritatem hebraeorum
emendata utitur. Quibus et latini
fere omnes consuetudine longa
utuntur. Ante hieronymum sine
emendatione temporum. Nunc
emendata. Ita ut ubi aliter
in hebraeo habetur. aliter
nos legamus. Ut ubi
scriptum est. Ab
egypto vocavi
filium meum.
Osee xi.
Non
dicit
hebraeus
filios
suos
sed
israel
ipsum
populum
significans.
Et
ubi
scriptum
est.
Ecce
virgo
concipiet
et
pariet
filium
et
vocabitur
nomen
eius
emanuel.
Isaie vii.
Non
dicit
hebraeus
virgo
sed
adolescentula
quae
nubilis
est.
Et
ubi
scriptum
est.
Et
requiescet
super
eum
spiritus
domini
spiritus
sapientiae
et
intellectus
spiritus
consilii
et
fortitudinis
spiritus
scientiae
et
pietatis
et
adimplebit
eum
spiritus
timoris
domini.
Isaie xi.
Septimum
spiritum
timoris
non
dicit
quem
in
duplicibus
superioribus
intellexerat.
Et
ubi
scriptum
est.
Et
descendit
sanctus
israel
in
conspectu
meo.
Isaie xlviii.
Non
dicit
hebraeus
sanctus
israel
sed
israel
ipsum
populum
significans.
Et
ubi
scriptum
est.
Et
dixerunt
ad
me
ascende
calve
ascende
calve.
Ecclesiastes xii.
Non
dicit
hebraeus
calve
sed
abscisionem
significans.
Et
ubi
scriptum
est.
Et
dixerunt
ad
me
ascende
ascende
ascende

calcanoi ꝺn̄i ꝓhphtꝛ 7 cõpionꝭ 7m omnē unctiõ
timig: nt uob nocebt. Cum ti ih nolite gluriose q
ſpt uob ſubiecunt. gluriose h̄ ꝑ noā ihū rēpta ſt
relig. Ipſa hora exultauit ihs ſpū ꝛc̄o 7 ox̄. Conf
teor tibi ꝑn̄ ꝺne cl̄i 7ne ꝑ abſcondiſti h̄ a ſapib
qbꝫ 7 ꝓſpicuis 7 nulis ea paruulis ita ꝑn̄ qꝛe
placuit ante. Oia mi data ſt a ꝑne meo 7 nemo ſcit
ſt filꝰ nſi ꝑn̄. 7 qꝫ ſt ꝑn̄ nſi filꝰ 7 cui uoluit filꝰ reuelare.
Et uꝛſꝫ ad discipulos ſꝛs oſe beati oculi q uidet q uidet
qꝛ. Dico ꝙ uob q multi ꝓphe 7 reges uoluerũt uidere q
uꝛ uidetꝭ 7 nō uiderũt 7 audire q audiꝭ 7 nō audierũt.
Et ecce q̄dam legis ꝑit respondit tentans & dixit.
magiſt q̄ faciendo uitā eternā possidebo. At ille dixit
ad illū q̄ ꝛ̄ptū ē q̄mo legis. Ille respondens dixit. diligis
dnm dm tuū ex toto corde & ex tota anīa & ex to
uiribꝫ tuis & ex oi mte & ꝓximū tuū ſ te ꝛ̄ptum.
Dixit illi uꝛe respondisti h̄ fac & uiues. Ille h̄ uolens
iustificare ſe ipſe dixit ad ihm. 7 qꝛ ē mi ꝓxim. Sus
piens h̄ ihs dixit ho q̄dam descendebat ab hierusa
lem in hiericho. 7 incidit latronib⁹ q̄ etiã despoliauerunt e
7 plagis 7 positis abierũt semiuiuo relicto. Accidit
h̄ q̄ sacerdos q̄dam descendebat eadem uia. 7 uidit
illū. similit & leuita cū esset ꝛc̄us loci 7 uidit & ꝑt
iuit. Samaritanus h̄ q̄dam iter faciens uenit secus
eū. Et uidens eum misericordia motꝰ ē. Et appropians al
ligauit uulnꝛa eius infundens oleum 7 uinum. 7 imponens
illum iumentum suum duxit ad stabulum. 7 curam
illius egit. Et alia die protulit duos denarios 7 dedit
stabulario. 7 ait cure illius habe. 7 q̄cq̄ ſ insuꝛgẽs

PLATE II Fol. 46*

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We may never be able to recover the exact text of each document in the Canon as it left the hands of its writer. But we *can* make progress in detecting and eliminating errors, and we have been going the wrong way about it. We have been trying to reconstruct texts *without knowing the history of transmission.* We have (so to speak) been asking the cart to draw the horse. The result has been worse than useless. It has left us with a minus quantity on our hands ; with a heap of faded worn-out Arian heresies. It has left us with resurrected ghosts of the past, which our forefathers had unceremoniously buried. It has encouraged novices with but a veneer of learning to play the Marcion, and censor out anything which displeases them. These pseudo-scientific folk attack our religion at its very roots, as did the old second century heretics. Better away with Christianity as such altogether, than accept the heavily adulterated milk of the Word offered for our consumption to-day.

H. C. Hoskier
(*ex litteris recentissime ad me scriptis*).

Printed by Ballantyne, Hanson & Co.
at the Ballantyne Press, Edinburgh

THE FOUR GOSPELS

FROM

THE IRISH CODEX HARLEIANUS 1023

Not the least of the treasures in the rich Harley Collection of 7639 MSS., now preserved in the British Museum, is the unpretending little quarto volume of eighty-eight leaves which is catalogued as *Harl.* 1023. It is an Irish work, and is included in the facsimiles of the *National MSS. of Ireland*, published by J. T. Gilbert in 1874, and exhibiting Folios 10*b*, 11*a*, 34*a*, and 65*a*. The MS. is remarkable for the fact that it employs no colour whatever (except on the initial letter of each gospel) and is written throughout with severe simplicity in the same black ink. It once contained portraits of the four evangelical figures, viz., the Man (S. Matthew), the Lion (S. Mark), the Ox (S. Luke), the Eagle (S. John). Of these the Man and the Ox have disappeared, but the Lion and the Eagle have come down to us. They are striking survivals of early Irish art. Although delineated with much sureness of hand, they have a quaint rudeness which bespeaks a locality with art traditions of a primitive order, and out of touch with the outside world.

It is difficult to assign the actual copying of the MS. to an earlier date than the tenth century; but it is certain from its art, as well as from its spelling and text, that it partially reproduces an Irish ancestor, not only older than the days of St. Patrick, but older even than the mid-fourth century, which is the earliest date to which our most ancient extant vellum MSS. of the Gospels can be assigned.

Humphry Wanley (1672–1726), the learned librarian of the first Earl of Oxford, whose portrait hangs in the MS. room of the British Museum, thus describes the Codex in his *Catalogue of the Harleian Manuscripts:*

1023

Codex membranaceus in 4to, Latine sed Litteris Hybernicis exaratus ; in quo conspiciuntur :

1. Evangelia IV. Editionis Vulgatae haud tamen sine Lectionibus variantibus. In initio desiderantur folia nonnulla quibus scriptae fuere Prefatio S. Hieronymi, necnon pars prior Evangelii secundum Matthaeum ; ad Comma scilicet 25 Capitis XXIII.
2. Post Evangelium D. Matthaei, leguntur Versus quidam resonantes de Christo, aliena manu sed Hybernica conscripti ; sc. *Sola Divina saluandus sum Medicina*, &c. Fol. 9*b*.
3. Imago, quâ etsi rudissima delineatione, ad Unguem (!) tamen repraesentatur Leo de Marci. Fol. 10*b*.
4. Prologus Evangelii secundum Lucam notissimus : cuius Initium, *Lucas Sirus Natione*, &c. Fol. 33.
5. Evangelium D. Lucae excipiunt Quaestiones pauculae de Eva, &c., ex Alcuino forsan desumptae. Fol. 63*b*.
6. Successio 42 Regum Ægyptiorum, qui Pharaones adpellabantur. Fol. 63*b*.
7. Prologus in Evangelium sec. Johannem, qui ab his Verbis incipit, *Hic est Johannis Evangelista*. Fol. 64.
8. Imago Aquilae, indocta manu delineata. Fol. 64*b*.
9. De Libris utriusque Testamenti, Versibus. Fol. 88*b*.
10. Nomina Septem Dormientium. Fol. 88*b*.

No information is given us by Wanley as to how the MS. came into the Earl of Oxford's collection. There is reason to believe that the Codex left Ireland in the twelfth century and passed across the English Channel to France. Its history, from the time it left the hands of its last corrector, who wrote a Continental non-Irish hand, until it came into the possession of Robert Harley, is involved in complete obscurity. Nor have we any means to-day of discovering when or how it was so grievously mutilated as to lose 26 out of its original 114 leaves.

The birth-place of the MS. we can trace with a probability amounting to certainty. For our MS. bears a striking resemblance in handwriting and general composition to another MS. of the Harleian Collection numbered 1802. The compatriot MS. *Harl.* 1802 was one of Jean Aymon's thefts from the Bibliothèque Royale, and was stolen at the

same time as *Harl.* 1772. Of Aymon's exploits we have already given an account in our *Sacred Latin Texts: No. I.*

With the two MSS. *Harl.* 1023 and *Harl.* 1802 before me as I write, and both open at the first page of S. Luke's Gospel, *Harl.* 1023 strikes the eye as being considerably the earlier of the two. It has a simplicity of execution and an absence of colour and ornament which are the distinguishing marks of the earliest MSS. From our knowledge that *Harl.* 1802 was written at Armagh in A.D. 1138, we conclude that *Harl.* 1023 was written in the same locality, not later than the eleventh, and possibly not earlier than the tenth century. Irish scripts vary so little in fundamentals between the tenth and thirteenth centuries that it is difficult to fix their date precisely where the evidence for dating is purely external.

That both *Harl.* 1023 and *Harl.* 1802 are from the same school of copying is apparent to the most casual observer. The lion before S. Mark's Gospel survives in both—each foot furnished with a single claw, though coloured in the one MS. and uncoloured in the other; but it is an Irish lion in both, and not a zoological one. The ornamental letters with which each MS. begins the Gospels are obviously derived from a common original. But in *Harl.* 1802 the interlacing work is much in advance of that in *Harl.* 1023. Again, the frequent capital letters in *Harl.* 1802 are beautifully tinted with bright yellow, red, green, and dark crimson pigments, while the colouring matter in *Harl.* 1023, which was only used for its four initial Gospel letters (one of them now lost), is of a dullness such as we find in eighth and ninth century Irish MSS., viz. in the Codex Laudianus of S. Paul's Epistles at Oxford, and in the Codex Bœrnerianus at Dresden. There is a total absence of red and crimson pigments in *Harl.* 1023.

There is another MS. with which *Harl.* 1023 has an even closer affinity—the celebrated Book of Armagh. This priceless treasure was written in the early years of the ninth century at Armagh, and is now preserved in the library of Trinity College, Dublin. It has been splendidly edited at the beginning of the present year for the Royal Irish Academy by the eminent scholar Dr. John Gwynn, *paginatim*, *verbatim*, *litteratim*. Every student of the Latin New Testament must rejoice at this publication, which for accuracy and fullness leaves nothing to be desired. When in Dublin in 1913 I had the MS. in my hands

for the greater part of two days, and was struck by the great resemblance in text and writing and spelling between *Harl.* 1023 and the Book of Armagh. No two Irish MSS. are so nearly related to each other in text as *Harl.* 1023 and its elder brother.

To Wordsworth and White's Irish group D E L Q R of the Gospels we must now add *Harl.* 1023, which, although most closely united in text with D, is united only a little less closely in text with the Rushworth Gospels (R) and that gem of Celtic art, the Book of Kells (Q). With E and L the text relationship of *Harl.* 1023 is not so close as with D Q R.

The Book of Armagh and our MS. are much alike in plainness (yet beauty) of execution and in their entire style of handwriting. Although *Harl.* 1023 stands midway in time of production between the Book of Armagh and *Harl.* 1802, it is in text even more tenacious of the old tradition than its older compatriot. Many pre-Vulgate readings lost in *Harl.* 1023 are preserved in D; but an even greater number of ancient readings lost in D are preserved in *Harl.* 1023.

Some Account of the MS. and its Correctors

Harl. 1023 is written in a characteristic Irish handwriting in pages of 27, 28, or 29 lines. Some pages, where the scribe wishes to economise in vellum, contain nearly twice as much text as others. There are 88 leaves surviving out of the original number of 114, and each leaf now measures 8 in. × 5¾ in. The MS. (like the Codex Veronensis) was normally composed of quires of 12 leaves. The texts of S. Mark, S. Luke, and S. John each begin a new quire, and were each (so I believe) written by a different scribe from the scribe of S. Matthew, although all four scribes belong to the same school of writing.

The first two quires of S. Matthew, consisting of 24 leaves, have totally perished. Quire 3, which concludes S. Matthew and contains also the Prologue and Picture of S. Mark, is a ten-leafed quire. The text of S. Mark begins with quire 4 (of 12 leaves), and concludes at the beginning of the eleventh leaf of quire 5, the rest of the leaf being used for the Prologue of S. Luke. The last leaf of quire 5, which contained the Picture of S. Luke, has been abstracted from the MS. and has perished. The text of S. Luke begins with quire 6 (of 12 leaves), con-

tinues on quire 7 (of 12 leaves originally, but the first leaf has unhappily been lost), and concludes with an eight-leafed quire, whereof the last leaf is used for the Prologue and Picture of S. John. The text of S. John then begins on quire 9, and occupies exactly two quires of 12 leaves each.

The scribe who copied S. John's Gospel writes EMANUEL at the head of nearly every page of that Gospel. A corrector (whom I denote as m^2) has written MATHEUS over the recto pages of S. Matthew, and MARCUS over the recto pages of S. Mark, and has also written PROLOGUS before the Prologue of S. Mark. S. Luke's Gospel is written without any heading; nor has a heading been supplied by any of the correctors. The Christian Hymn on Fols. 9*b* and 10*a* in rhymed hexameters is written, as Wanley says, "alia manu sed Hybernica." This hymn is undoubtedly of Irish authorship and very ancient, for it is redolent of the spirit of the earliest Christian centuries. S. Paul is invoked as *spiritualis et acer* ("spiritual and acute") and S. Peter as *nobilis incola romae* ("a noble inhabitant of Rome"). The Virgin Mary is invoked as *parens xp̄i*, and S. John the Evangelist as "the beloved of God" (*care đo*). Many expressions have such appropriateness and beauty that the hymn must always rank one of our earliest Christian non-liturgical treasures.

Other features of the MS. are the marginal insertion of the names of the Pharaohs of Egypt, and of the names of the Seven Sleepers of Ephesus. These suggest that our text is ultimately derived from an Egyptian or African exemplar, and the questions concerning Adam and Eve and the Flood, which Wanley would strangely enough attribute to Alcuin, are from internal evidence plainly earlier than the sixth, and possibly as old as the third century, for they have a strongly Origenistic flavour. In addion, there is textual evidence to confirm the belief that the grand-parent or great-grand-parent of our MS. came out of Egypt—not later than the age of Origen.

There are two moral dicta written in the MS. by the original penmen, which are as follows:

Qui uult orationem suam uolare ad dn̄m faciat illi (ille m^2) duas alas. id est elimoysinam et ieiunium et ascendet celeriter et exaudietur., ("He who wishes his prayer to fly to the Lord, let him make for it two wings, viz., almsgiving and fasting, and it will go up quickly and be heard and answered"). Fols. 1*b* and 2.

Penitentia uera est penitenda non admittere et commissa defflere., penitentia obolere (*sic*) peccata indubitanter credimus etiam si in ultimo spu amissorum quis peniteat., ("True penitence is not to commit again things to be repented of, and to weep for committing them. We believe, without any doubt, that repentance doth abolish sins, even if a man repent of his misdeeds at his last breath"). Fols. 87*b* and 88.

The scribe denoted as m^2 has written on Fol. 87*b*: Non est in mundo diues qui dicit habundo ("There is no rich man on earth who says I have no dearth"). One of the original scribes (so it seems) has scribbled on Fol. 88*b*, leleges .i. gentes tuscorum. No other marginal writing occurs in the MS. except the lectionary indications, *Incipit* and *finis*. The lections in *Harl.* 1023 marked for public reading were as follows (the verses are reckoned inclusively): S. Mark iv. 1–9, viii. 15–26, xvi. 9–13 (*usque ad* ceteris); S. Luke vii. 17–28, xiv. 16 (Homo quidam)–24, xiv. 26–33, xvi. 10–15, xvii. 20–37, xviii. 1–8 (*usque ad* illorum), xxiv. 1–12; S. John i. 15–18, iii. 25–36, viii. 1–11, xii. 46–50. No lections have been marked in the surviving chapters of S. Matthew.

There are some Irish translations of Latin words on some of the pages of the MS. These have been given in the notes at the foot of the page on which they occur. These glosses are the work of a scribe (denoted as m^1) who much resembles the copyist in his writing. This scribe knew more Irish than Latin. He glosses stabulum .i. midach thech, and stabulario .i. medico. Examples of his work may be seen in our illustrative Plates I and II. His Latin corrections inserted in the MS. display the same small acquaintance with Latin, and, as the reader who studies the Notes to the text will observe, he often corrects sense into nonsense.

The work of the scribe m^3 (*saec.* xi.–xii.) is not Irish but Franco-Spanish. He does not write the Irish abbreviation for autem, but writes aū or haū. He uses a blacker ink than the ink used by any of the Irish scribes, and writes in a completely different style. He is a philosopher (or school-man) and a grammarian. On Fol. 72*b* he writes apoiopessis .i. defectio sermonis. He shows again his knowledge of Greek and grammar by writing on Fol. 69, probaton grece ouis. He corrects only in S. John, and uses a good text which has marked affinities with the Golden Gospels *Martini-Turonensis* and the Spanish Codex Toletanus. It is possible that he may have belonged to the Greater Monastery at

Tours, once the home of the celebrated Codex Egertonensis now in the British Museum. The work of this corrector establishes the fact that after being copied and corrected in Ireland, *Harl.* 1023 was carried to the Continent. To its migration across the Channel in the eleventh or twelfth century we doubt not that it owes, like *Harl.* 1802, its preservation from destruction. The story of how it found its way back to Great Britain has yet to be written.

Spelling of the MS.

The spelling of the Book of Armagh and of *Harl.* 1023 is strangely and strikingly alike. Both MSS. confuse e and i; both MSS. use st for z in such forms as scandalistabor, babtizam; both MSS. confuse uoluntatibus and uoluptatibus (S. Luc. viii. 14); both MSS. confuse u and o and write domu; both MSS. frequently double the letter s where non-Irish texts use a single s and *vice versa*; both MSS. always spell babtizo, puplicanus, and never baptizo or publicanus; both MSS. insert the letter i in unexpected places, viz. both MSS. have dociturus for docturus; both MSS. have such forms as anguelis, euanguelista, longue; both MSS. spell poenitentia and coepistis (=cepistis); both MSS. confuse o and a in such words as colophis (*Harl.* 1023, colofis); both MSS. use y and i interchangeably; both MSS. spell bethzaida instead of bethsaida; and finally both MSS. write double c or double f where non-Irish MSS. have only one c or one f and *vice versa*. On the other hand, zabulus found in D is not found in *Harl.* 1023 by the first hand although it is inserted in S. Luke iv. 5 by the corrector m^1, whilst robbi and robboni, constant in *Harl.* 1023, do not occur in D.

The following remarkable forms are found in *Harl.* 1023:

a for *e* and *vice versa:* amaus, alaxandri, patissent, sacardotis, salemon, serephta, faciem.

a for *i:* infirmatas, ascendamus.

b for *p* and *vice versa:* babtizo, puplicanus, puplicam, alabis, scripbantur.

b for *u* and *vice versa:* introibit, uubam, grauatum.

c doubled or used singly: accetum, sicceram, faccibus, peccunia, accubitis (=a cubitis), brachio, bucellam.

d for *t* and *vice versa:* sedendem, dati (=tanti), pretereundem, contempnauerunt, intellegenta, tata (=data).

d for *b* and *vice versa:* scridis, deberat, ab (=ad).

e for *i* and *vice versa:* cremine, robbone, dilegite, demisit, denareis, sinete,

confidete, degitum, necodimus, collegent, dedimus, deleramentum, dilicti, difinitum, stirilis, accipi, tollire, dicedentes, missiam, piluem, sepilire, prignantibus, haberis.

f doubled: defficere, defflere, effesso, effraim.

g for *c*: gubitum, indiget.

g for *gu* and *vice versa*: sangis, ungentum, lingam, euanguelista, uirguinem, intinguat, longue, anguelos.

h added or omitted: choors, choortem, channan, enchenia, helizabeth, habundo, habundantius, hostium, hostiariae, erodes, aurite, ebreice, ortus, ortulanus, ordiacos, deinc, exortationis, ymno, olochaustomatibus.

i added or omitted: dimittiens, uidiens, gaudiens, gaudientes, pusillius, iterium, ungeniti, mansieritis, ficio, pruinas, ordiacos, ordeacis.

l doubled or used singly: uillicum, uillicationis, alloes, sallientis, ellectos, policem, singulatim.

m for *b* or *p*: scamellum *bis*, palmate.

m for *mm*: comendauerunt, consumor.

n doubled: sannata, channan, iordanne.

n intrusive: derelinquisti, uinci, conuinciebat, onstendens.

o for *a* and *vice versa* (*frequenter*): eos (=eas), robbi, robboni, ogriculis, colofis, columpniantibus, apocolipsin, longore, golgatha, gazafilacium, caram (=coram), saluatur (=soluatur).

o for *u* and *vice versa*: monomentis, insola, spelonca, tonica, ioda, auricola, porpoream, mormurabant, motuum, apostulus, diabulus, agriculas, parabulis, consularentur.

oe for *e*: coepistis (=cepistis).

p for *ph*: pilippus.

p intrusive: dampnabunt, sompni, condempnabimini.

ss for *s* and *vice versa* (*frequentissime*): uassa, uissus, accusset, precissus, issaias, presura, fuisetis, permisa, diserebat, hysopo.

t doubled: muttus.

u doubled: cafarnauum, uubam, saluus (=salus).

u for *i*: adsimulabimus, dupondio, fastudientibus, singulatim.

y for *i* and *vice versa*: cybos, catyno, pylatus, pylippus, sinagoga, apocalipsi.

z for *s*: bethzaida.

z for *st* and *vice versa*: babtiza, euangelisto, babtistaretur, astema, profetista.

i phonetic: isciretis, iscindamus (*MS.* ascendamus).

The following are also noteworthy: aron, isac, nubs, bethlem, abrahaam, retiam, mannam, operam. Transpositions are: clauariae, anloge, sico, esyrach, palsmator, tiybriadis. The archetype of our MS. did not divide its words: hence arose such errors as existi ambo (for existimabo), cui iussit (for cuius sit), and conuenissent (for cum uenissent). The following blunders show that the copyists of the MS. had no exact knowledge of Latin: creat (=credat), ex puteo (=ex sputo), potare (=portare), dixisset (=dilexisset), celebraret (=cribraret), dicunt (=ducunt), dixit (=dedit), uidisset (=audisset), cauete (=caute), nihil (=mihi), docebantur (=dicebantur), fundamenta (=fundata), credere

(=cedere), tecum (=tectum), sicunt (=sicut), satura (=statura), ergo (=ego), parabulis (=paruulis), adhuc (=ad (at) nunc), est *bis* (=eius), uoluntatibus (=uoluptatibus), ait (=at), at (=ait), caiphas (=cephas).

The errors of Homoeoteleuton in *Harl.* 1023 can be counted on the fingers of one hand. No Irish MS. of the Gospels is so free from this fault, and this fact shows that the copyists were careful and accurate workmen.

The punctuation by the first hand consists only of a simple point, or two points placed side by side, or a point and comma placed side by side. The semicolon is not used by the first hand, although it has been plentifully inserted in the MS. by the corrector denoted as m^3.

The corrector m^1, and the first hand occasionally, place (Greek-wise) a sign that resembles a capital H without its second vertical stroke over the letters t and p to show that they are to be aspirated, and the same sign over the first word of a sentence to mark interrogation. These marks, few if any of which are due to the original copyist, have not been inserted.

In addition to the punctuation of the first hand, the punctuation of the first corrector (m^1) has been given; for so alike is the ink employed by this hand that it has been impossible to discriminate between m^* and m^1. The same is true of the tiny tails affixed to the letter e to denote ae; of these, too, it is impossible to say whether they belong to m^* or to m^1, and therefore they have all been expressed in the text. The punctuation inserted by the correctors m^2 and m^3 can easily be discriminated from that of m^* and m^1, and has been ignored.

Concerning the Scribes and their Archetype

The copyists of *Harl.* 1023 were neither grammarians nor Latin scholars, but simple-minded men endowed with keen eyesight and possessed of a natural gift for draughtsmanship. Their knowledge of Latin was not an exact knowledge, but they seem to have committed much of the Old-Latin Bible to memory; and it is in part owing to this memory that they so often write ancient readings and then erase them. Sometimes they do not erase them, but leave the variant readings side by side, as is done so frequently in the Book of Kells. Thus in S. John xii. 35, the scribe has given us a triplicate conflation, and in the same Gospel we

find autem ergo on three occasions side by side where the Vulgate reading is ergo. In all these and such-like conflations, *the ancient reading is always written first* and the Vulgate reading follows. This is an invariable rule which is never broken. Where the scribe does not write the older reading from memory, he probably copies it from the exemplar before him before noticing that his exemplar's text had undergone correction from the Vulgate.

One has the sense, as one works at such MSS. as *Harl.* 1023, of the Western text, ousted and buried by the Vulgate, every now and then "outcropping" and showing the existence of a whole buried strata of readings. Skilful Continental scribes, with the aid of ecclesiastics versed in the Latin tongue, totally eliminated the Western element and left scarcely a trace of it behind. It was to their ignorance of Latin and to their non-superintendence by trained ecclesiastics of the Roman Church that the Irish MSS. have preserved such a large number of Western readings, which the partisans of the Vulgate endeavoured to stamp out of existence. The wish is constantly in our minds—Oh, that we might recover the ancient text from which (but only after it had undergone revision) our *Harl.* 1023 was copied! The Western readings that survive—so to speak, by accident—make us desire the whole text in its unrevised form. Having tasted the old wine, we have lost our taste for the new wine; for, as we meditate thereon, we constantly say to ourselves that the old is better. Certainly the Western readings set us free from the shackles prepared for us by men, and attach us more securely and more directly to God.

Antiquity of Basic Text of *Harl.* 1023

The antiquity of the basic text of *Harl.* 1023 is proved by its many agreements with the best MSS. of the Old-Latin and Eastern versions. This is especially so in S. Luke and S. John. These two Gospels are shown by the extraneous matter added to them to have an Egyptian ancestry. Certainly their text has more Western readings than are found in S. Matthew and S. Mark. Many of the unique readings of *Harl.* 1023 may appear at first startling; but when we find our MS. *in the same context* agreeing alone with *a* or *b* or *e* or *ff* or Syr^{sin} or ℵ or pers, we cannot lightly dismiss its testimony.

The readings that are affected in *Harl.* 1023 are nearly all texts on which orthodox or heretical ecclesiastics have based their teaching. There

is no impugning in our MS. of the historicity of a single fact of the Gospel narrative. The shifting of texts brings into question the validity of certain Church forms and ceremonies; but it leaves absolutely unaffected the record of the marvellous acts of the Son of God.

It would carry us beyond the space at our disposal to give the student an examination of the whole MS. in detail, with a view to finding its basic agreement with the Old-Latin and the Eastern Versions. We have therefore confined our survey to the last four chapters of the Gospel according to S. John.

S. John xvii. 8 —et cognouerunt *cum a d e q vg*^{R} ℵ A D W goth.
24 >mundi constit. *cum c e* Cyprian.
xviii. 33 Introiuit autem (—iterum) diatess syr sah pers (?) Gr C^{2} 33 259.
9 +in *ante* pretorium *cum b e* δ alone of Latin MSS.
xix. 13 golgotha *cum* ℵ Paris 97. A remarkable agreement. No other Latin MS. reads thus.
19 crucem:+eius arab aeth pers syr [non latt Gr.].
31 >corpora in cruce. *Cf.* Verss. [non Gr. Latt.].
xix. 30 —ergo *cum a* pers arm Gr 33 [δε *pro ουν* syr sah].
34 —continuo *cum e* pers sah uno [hiat Syr sin].
36 os: +eius *cum a (c) f q r* δ *vg*^{D}.
39 —et *ante* nicodemus *cum a ff v* Gr 73.
xx. 28 ds meus: +es tu *fin.* *Cf.* +>tu es *ad init. claus. a c* (pers).
31 >iħs xp̄s est *b c f (d e m)* Gr W (D) (X) pers Syr sin arm Iren int.
xxi. 3 uadimus *pro* uenimus. [*Cf.* syr aeth].
4 *fin.* esset (*pro* est) *a.*
6 in dexteram: +partem* *cum a b c d e f q r vg*^{DR} *dim deer* Amb.
xxi. 7 *om.* petro with *b vg*^{B} †
11 retem 1° *cum b ff r.*

* Observe in the rest of the verse nauis (*pro* nauigii) *cum b d e f q r* δ gat 𝔓^{mg} R; retem *cum b* 𝔓^{mg}; retiam *cum d e f.* Note the add. (*ex* S. Lc. v. 5 *ut udtr*) with g_2 D E 𝔓 R *dur deer* μ and ℵ^{ca}aeth Cyr. Further as to etiam [et iam] or retiam, note that we hold both as does *b.*

† This omission, while quite possibly basic, is not supported by the other Irish MSS. In this case, while petro is read by the mass of the Old-Latin and Vulgate MSS., Simon is found in Syr sin and Cephas in Syr pesh and pers. Observe *Harl.* 1023 is again with *b* [+*r* D 𝔓^{mg} T] for addition of itaque against Vulgate MSS., where the basic Greek supports as a body with *ουν*, rendered ergo by *d e q.* The limit of our agreement with *b* is reached in the following verse, where it should be noted that *b* stands alone with ceteri for alii, which is found elsewhere only in Syr sin.

S. John. xxi 11 retem 2° *cum ff solo.*
13 panem: +et benedixit *r* β δ^{mg} vg^{DEW} Syr sin et hier. *Cf.* +benedicens *d f* (ευχαριστησας D).
ibid. dedit *a c d e f r* β δ *gat foss dim* Dgr, dabat *b vg*^{tres}.
15 *om.* plus his *a b c e ff r aur* 1 22 2^{pe} Sod^{178} Syr^{sin}. [Omission not supported by other Irish MSS.]
20 *om.* sequentem *cum ff* ℵ W boh. Ambrosiaster.
Cf. c, qui sequentem *post* discipulum *ponit cum* arab.
20 dñe quis est latt Gr^{plur} *et verss.*
>quis est dñe *Harl.* 1023.
quis est (—dñe) Greek C* 435.
22 sic: +ego *cum* pers. [*Cf.* S. Lc. xxiv. 11, where alone with the Persian Version the archetype of *Harl.* 1023 omitted et non credebant illis.]
23 morietur 1° *cum c.*
ibid. *om.* quid ad te *a e vg*^{D} ℵ* 1 22 2^{pe} Sod^{178} evst^{63} Syr^{sin} Syr^{hier} arm.
24 test. perhibet de his latt Gr.
test. perhibet de me de his *ff.*
test. perhibet de iħu *a e.*
test. perhibuit (=*f* arab copt pers syr) ueritati *Harl.* 1023.
test. perhibuit ueritati de his *vg*^{D}.
ibid. eius test. est *cum* Gr B C W.
eius est test. 33.
est eius test. D *d aur* Cyr.
est test. eius latt. Syr Gr^{plur}.
est test. est (—eius) *Harl.* 1023.

Conflations and Patch-work Readings

The student of the text of *Harl.* 1023 will observe that the scribes who copied the MS. had before them two texts. One of these texts was extremely ancient, certainly pre-Tatian. Above it, or in its margin, or in both places, were later corrections to make it correspond with the Vulgate. This being so, the scribes act as follows: (1) they copy the old text; or (2) they copy the later Vulgate text; or (3) they copy the old text and then erase it and substitute the Vulgate text, in which case the *first-copied* text is undoubtedly the genuine Western reading; or (4) they copy both the old text and the later text; or (5) they copy only part of the old text to which they join the later corrected text, and so produce a patch-work text as in S. Luke ii. 4, where the addition of pater tuus is shown to have

been no part of the original MS. by the subsequent dolens and (verse 9) querebas. Again in S. John iv. 23, 24, the original reading was almost certainly as follows:—Nam et pater eorum ds quem adorant sps est et querit tales qui adorant eum in spu et ueritate, and as such we have translated it. As the scribe left the text it is untranslatable. Once more, in S. John v. 19, the utterly unintelligible quicunque enim ille hec et filius similiter diligit, we believe represents quicunque enim illū hic et filium similiter diligit. Finally, in S. John xii. 35, we read: Ambulate dum tempus est | lumen habetis in uobis | Ambulate cum in uobis lumen est | lucem habetis in uobis, *i.e.* four readings instead of the single reading of the Vulgate, Ambulate dum lucem habetis. The obvious inference from such copying is that the copyists were incapable of improving or re-shaping the material they were copying. In fact, one of the strongest reasons for believing in the genuineness of our text is the fact that it has been cradled among a primitive and simple people, whose reverence (as well as ignorance) forbade them to play the part played by Marcion and mutilate the sacred writings. That such mutilations actually took place in the second and third centuries is only too patent from the words S. Irenaeus (apud Eusebium) appended to his lost work on the Ogdoad:

ADIURO TE QUI TRANSCRIPSERIS LIBRUM HUNC PER DOMINUM NOSTRUM IHESUM CHRISTUM ET ADUENTUM EIUS IN GLORIA CUM UENIET IUDICARE UIUOS ET MORTUOS, UT CONFERAS HAEC QUAE SCRIBIS ET EMENDES DILIGENTER AD EXEMPLARIA DE QUIBUS TRANSCRIPSERIS AD FIDEM. ET UT SACRAMENTUM ADIURATIONIS HUIUS SIMILITER TRANSCRIBAS ET INSERAS HIS QUAE TRANSCRIPSISTI.

("Whoever thou art that copiest this book, I adjure thee by our Lord Jesus Christ and His coming in glory to judge the quick and the dead, that thou compare what thou writest with the exemplar and make it agree faithfully therewith, and that thou transcribe this oath of adjuration and insert it in the copy that thou hast made.")

Character of the Text

The value of Internal Evidence has been much neglected since the days of Griesbach. Theories have dominated and men have been the victims of their own self-constituted systems. Our fathers believed that from the beginning the Scriptures were guarded from all alterations and corruptions by the superintending Providence of God. They would not believe that tares had been sown among the wheat. We have learned that there is no gift of God—not even the Holy Scriptures—which the wiliness of Satan and the lust of power in man will not corrupt and has not corrupted. The following readings will show that the Western

Text, preserved in Ireland as late as the eleventh century, had escaped the knife of the followers of Arius and Macedonius, had escaped a revision that thought it impolite to speak of the devil, had escaped a revision that wished to put saints and their merits in the place of the Grace of God, to put baptism instead of true repentance for the remission of sins; had escaped a revision that sought to take away from God the Holy Spirit His Personality, and to invest in the Church and priesthood the powers which are His alone.

We may never be able to recover all the words of the Lord Jesus in their original unaltered form, but we can at least remove from Him such sayings as that about "eternal *torture*," which men have put into His mouth.

Greek and Vulgate	*Western Text in Harl.* 1023
Tell us, when shall these things be? and what shall be the sign of Thy coming and of the end of the world (S. Matt. xxiv. 3).	Tell us, when shall all these things be?
John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins (S. Mark i. 4).	John did baptize in the wilderness, and preach repentance for the remission of sins.
And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose (i. 7).	And preached the Son of God, saying, There cometh one mightier after me the latchet of whose shoes I am not worthy to unloose.
I indeed have baptized you with water, but He shall baptize you with the Holy Ghost (i. 8).	I baptize you in water, but the Son of God shall baptize you with the Holy Ghost.
And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me what thou wilt and I will give it thee (vi. 22).	And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said to the mother of the damsel, Ask of me what thou wilt and I will give it to thy daughter.
David therefore himself calleth Him Lord; and whence is He then his son?	David therefore himself calleth Him God; and how is He then his son?
But of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son but the Father (xiii. 32).	But of that day and hour knoweth no one on earth, nor the angels in heaven, nor the Son of man, except the Father.
Take ye heed, watch and pray: for ye know not when the time is (xiii. 33).	Take ye heed, watch and pray: for ye will not know before the time is.

Greek and Vulgate

This is My blood of the new testament, which is shed for many (xiv. 24).

And He cometh and findeth them sleeping and saith unto Peter, Simon, sleepest thou? Couldest thou not watch one hour? Watch ye and pray lest ye enter into temptation. The spirit truly is ready but the flesh is weak (xiv. 37, 38).

And the superscription of His accusation was written over, The king of the Jews (xv. 26).

For he shall be great in the sight of the Lord (S. Luke i. 15).

He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever (i. 32, 33).

And the angel answered and said unto her, The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee (i. 35).

The child Jesus tarried behind in Jerusalem; and Joseph and his mother [his parents (*Vulgate and R.V.*)] knew not of it (i. 43).

And she brought forth a son (i. 57).

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him (ii. 40).

And when they saw Him, they were amazed; and his mother said unto Him, Son, why hast Thou thus dealt with us? behold, thy father and I have sought Thee sorrowing. And He said, How is it that ye sought me? (ii. 48, 49).

For it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve (iv. 8).

Whatsoever we have heard done in Capernaum do also here in Thy country.

Western Text in Harl. 1023

This is My blood of the new and eternal testament, which will be shed for many.

And He cometh and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? Couldest thou not watch one hour? Watch, and pray that this cup pass from Me; the spirit truly is ready, but the flesh is weak.

And the superscription of His accusation was written over, Jesus, the king of the Jews.

For he shall be a great prophet before the Lord.

He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto His Son the throne of His father David, and He shall reign over the house of David for ever.

And he answered and said, The Holy Ghost shall come upon thee and the power of the Most High Spirit of God shall overshadow thee.

The child Jesus tarried behind in Jerusalem and Joseph knew not of it, nor the mother of the Lord Jesus.

And she brought forth according to the word of God a son.

And the child grew, and was filled with wisdom, and the grace of God was with Him.

And seeing Him they were amazed; and his mother said to Him, Son, why hast Thou thus dealt with me? Behold, I have sought Thee sorrowing. And he said to His mother, How is it that thou soughtest Me?

It is written, Thou shalt worship the Lord thy God, and His servant only shalt thou be.

Whatsoever we have heard done in Capernaum do here and in David's

Greek and Vulgate	*Western Text in Harl.* 1023
And He said, Verily I say unto you, No prophet is accepted in his own country (iv. 24).	country. And he saith, Verily I say unto you, No prophet is acceptable in David's country.
And they were astonished at His doctrine; for His word was with power (iv. 32).	And they were astonished at the teaching of the Holy Spirit, for the word of the Lord Jesus was powerful.
And it came to pass on the second sabbath after the first that He went through the corn fields. And His disciples plucked the ears of corn (vi. 1).	And it came to pass on the second sabbath after the first, when Jesus passed through the corn fields, that He was hungry and His disciples. And His disciples plucked the ears of corn.
Bless them that curse you (vi. 28).	Do good to them that curse you.
And ye shall be the children of the Highest; for He is kind unto the unthankful and the evil. Be ye therefore merciful as your Father is merciful. Judge not, and ye shall not be judged (vi. 35, 36).	And ye shall be children of the Most High God; for He is kind to the unthankful and the evil. Be ye therefore kind to the unthankful, and compassionate them, even as your Father compassionates them. Judge not your brethren and ye shall not be judged.
Unto you it is given to know the mysteries of the kingdom of God; but to others in parables (viii. 10).	God hath given to you to know the mystery of His kingdom; but to others I speak in parables.
Take heed therefore how ye hear (viii. 18).	Take heed how ye hear the Word of God.
Wherefore I say unto thee, Her sins which are many are forgiven for she loved much; but to whom little is forgiven the same loveth little. And He said unto her, Thy sins are forgiven (vii. 47, 48).	Wherefore I say to thee, Let her many sins be forgiven her, for she loved much. For the less one is forgiven, the less one loves. And the Lord Jesus said to her, Thy sins are forgiven thee.
Our Father, which art in heaven (xi. 2).	Holy Father, which art in heaven.
Give us day by day our daily bread (xi. 3).	Give us to-day for bread the Word of God from heaven.
And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe and put it on him (xv. 21, 22).	And his son said to him, Sir I have sinned against heaven and in thy sight, and am now not worthy to be thy servant. But the father said to his servants, Bring forth for my son the best robe and put it on him.
But as soon as this thy son was come which hath devoured thy living with harlots, thou hast killed for him the fatted calf (xv. 29).	But as soon as this son of the devil came, who hath devoured thy living with fornicators, thou hast killed for him the fatted calf.

Greek and Vulgate

The Pharisee stood and prayed thus with himself, God, I thank Thee I am not as other men are (xviii. 11).

He added and spake a parable because he was nigh to Jerusalem and because they thought that the kingdom of God should immediately appear (xix. 11).

And (they) were continually in the temple, praising and blessing God (xxiv. 53).

In Him was life; and the life was the light of men (S. John i. 4).

He was in the world and the world was made by Him and the world knew Him not (i. 10).

And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon Whom thou shalt see the Spirit descending and remaining on Him, the same is He Which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God (i. 33, 34).

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God (iii. 5).

But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a spirit, and they that worship Him must worship in spirit and in truth (iv. 23, 24).

The Son can do nothing of Himself but what He seeth the Father do; for what things soever He doeth these also doeth the Son likewise. For the Father loveth the Son, and sheweth Him all things that Himself doeth, and He will shew Him greater works than these that ye may marvel (v. 19, 20).

Western Text in Harl. 1023

The Pharisee stood and prayed thus with himself, I thank God I am not as other men.

He added and spake a parable because he was nigh to Jerusalem and because they thought that His kingdom would immediately be manifested.

And in the temple they were praising and blessing the Lord.

In Him was the life of God, which is the light of men.

He was in the world, and the world was made by Him, and the world knew not the Son of God.

And I knew Him not; but He Who sent me to baptize the Son of God with water, the same said unto me, Upon Whom thou shalt see the Spirit of God descending and remaining on Him, the same is He Who baptizeth with the Holy Spirit of God. And I saw and bare record that this is the Chosen One of God.

Except a man be born of the Spirit, he cannot enter into the kingdom of God.

But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth; for God, their Father, Whom they worship, is spirit, and seeketh such as worship Him in spirit and in truth.

The Son can do nothing of Himself without the Father seeing Him do it. For whosoever loveth Him, the same loveth the Son likewise. For the Father loveth the Son, and sheweth Him all things that the Holy Spirit doeth, and greater works than these will He shew Him, that ye may know that the Christ is the Son of God.

Greek and Vulgate

No man can come unto Me, except the Father Which hath sent me draw him (vi. 44).

And Jesus said unto her, Neither do I condemn thee; go and sin no more (viii. 11).

He that followeth Me shall not walk in darkness, but shall have the light of life (viii. 12).

I am one that bear witness of Myself and the Father that hath sent me beareth witness of Me (viii. 18).

Then said some of the Pharisees, This man is not of God, because He keepeth not the Sabbath day (ix. 16).

I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture (x. 9).

Therefore doth My Father love Me, because I lay down My life that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again (x. 17, 18).

How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly (x. 24).

Then many of the Jews which came to Mary and had seen the things which Jesus did, believed on Him (xi. 45).

If we let Him thus alone, all men will believe on Him; and the Romans shall come and take away both our place and nation (xi. 48).

The people therefore that was with Him when He called Lazarus out of his grave, and raised him from the dead, bare record (xii. 17).

Behold, the world is gone after Him (xii. 19).

If any man serve Me, let him follow

Western Text in Harl. 1023

No man can come unto Me, except the Father, Which sent Me, and the Holy Spirit draw him.

And Jesus said unto her, Neither will I condemn thee; go thy way, and, daughter, sin no further.

He that followeth Me shall not walk in darkness, but shall have the eternal light of the life of God.

I bear witness of Myself, and the Father That hath sent me beareth witness of Me, and the Holy Spirit.

Then said some of the Pharisees, Is not this the man that keepeth not the Sabbath?

I am the door; by me if any man enter in, he shall be saved, and shall go in and find pasture.

Therefore doth My Father love Me, because I am laying down My life that I may resume that which no one hath taken away from Me. But I will lay down that which I have the power of laying down and the power of taking again.

How long dost Thou keep us in suspense? If Thou art God, tell us plainly.

Many therefore of the Jews who had come to Mary and seen the miracle believed on Him.

If we let Him thus alone, all men will believe on Him, and will come and deprive us of our station and nation.

The people therefore who were with the Lord Jesus when he cried with a loud voice, Lazarus! at the grave, and raised him from the dead, were bearing record.

Behold, all the world is gone after one that hath the devil.

If any man follow Me, he is My

Greek and Vulgate

Me; and where I am there shall also My servant be (xii. 26).

Father, glorify Thy name (xii. 28).

Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light (xii. 35).

Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet (xiii. 6).

If ye know these things, happy are ye if ye do them (xiii. 17).

And if I go and prepare a place for you, I will come again and receive you unto Myself (xiv. 3).

Verily, verily I say unto you, He that believeth on Me, the works that I do shall he do also (xiv. 12).

And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son (xiv. 13).

If a man love Me he will keep My word, and My Father will love him and We will come unto him and make our abode with him (xiv. 23).

And the word which ye hear is not Mine, but the Father's Which sent Me (xiv. 24).

Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained (xx. 23).

And Thomas answered and said unto Him, My Lord and my God (xx. 28).

These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name (xx. 31).

Western Text in Harl. 1023

servant, and where I am there shall also My servant be.

Father, glorify Thy Son.

Then said Jesus unto them, Yet a little while am I with you. Walk while there is time as children of the light.

Then cometh He to Simon Peter: and Peter saith unto Him, Lord, Thou shalt never wash feet.

If ye do these things, happy shall ye be.

And as soon as I have prepared this place for you, I will come again and receive you unto Myself.

Verily, verily I say unto you, He that believeth that the Father is in Me, the works that I do shall he do also.

And whatsoever ye shall ask in My name, that will I do, that the Son of God may be glorified.

If a man love Me he will keep My word, and My Father will love him, and we will come unto him, and the Holy Spirit will make with him a dwelling-place.

And the word which ye hear is not man's, but the Father's Which sent Me.

Whose soever sins ye remit, it is the Holy Spirit That shall remit them; and whose soever sins ye retain, it is the Holy Spirit That shall retain them.

And Thomas answered and said unto Him, Thou art my Lord and my God.

These things have been written that ye may believe that Jesus Christ is Son of man and Son of God, and have life eternal in His name.

A feature of the MS. is the use of dn̄s iħs, where other MS. have either iħs (or dn̄s). This may be liturgical, but on the other hand it may be original, and a study of the above changes makes for the latter supposition. Many of these changes are found in verses which attribute

to the Son of God, or to the Holy Spirit of God, the attributes of Deity. These changes render Holy Writ in less sharp conflict with the opinions of the followers of Arius and Macedonius. They have found their way into all MSS. of the East, and it is only the Western text preserved in Ireland that has remained unrevised and unaccommodated to the spirit of the age.

Textual facts compel us to admit that the rehandling of parts of the text took place before the death of Polycarp (martyred *c.* 165), and considerably before Tertullian (died *c.* 240).

In his Epistle to the Philippians Polycarp alludes to S. Mark xiv. 38 in these words:—Sobrii simus in orationibus . . . supplicationibus petentes omnium perspectorem dn̄m ne nos inducat in temptationem: secundum quod dixit dn̄s: sp̄s quidem promptus est, caro autem infirma. Now S. Mark xiv. 38 has two distinct forms in the Old-Latin text. These forms are:—

(α)	(β)
Uigilate [*or* Surgite] et orate ut non intretis in temptationem: sp̄s quidem promptus, caro autem [*or* uero] infirma *with a b d.*	Uigilate [*or* Surgite] et orate ut transeat a uobis temptatio: sp̄s quidem promptus, caro autem infirma *with c ff k.*

Now it is manifest that the MS. Polycarp quotes from supported (α), which is the inferior text of the two, owing to the fact that it has been harmonized into verbal agreement with S. Matthew xxvi. 41. Hitherto I have believed that the *c ff* archetype (which is extremely ancient) supported by *k* contained the true reading of the evangelist S. Mark. But my belief has now been shaken by the discovery of a third reading (γ) in *Harl.* 1023, which I will now place side by side with (β):—

(β)	(γ) = *Harl.* 1023
Uigilate et orate ut transeat a uobis temptatio: sp̄s quidem promptus, caro autem infirma.	Uigilate et orate *ut calix iste a me transeat:* sp̄s quidem prumtus est, caro autem infirma.

This third reading has a very peculiar interest in view of the strongly anti-Arian tendencies of the MS. as a whole; and it is difficult to see why it should have been rehandled, except that it was open to objections from the Docetae and other heretics who were the predecessors of Marcion, and who regarded the Lord's flesh as phantasmal. It is indeed conceivable that (γ) may indicate the true text, although I admit this belief involves a very early change in S. Matthew xxvi. 41, of which no MS. now survives to tell the tale. Such a deeply significant reading is utterly alien to the mind of the ordinary glossator, and therefore—while calling aloud for support from other documents—may not be summarily set aside.

Another instance may be taken from S. Mark iv. 15 :—

(α)	(β)
Hi autem sunt qui circa uiam ubi [*or* quibus] seminatur [uerbum] et *cum audierint* confestim uenit satanas *with d ff i.*	Hi autem sunt qui iuxta uiam seminantur *qui neglegenter uerbum suscipiunt et cum audierint* confestim uenit satanas *with a b (c) f q r.*

Here the Latin basic text shows a wide disparity, and I was inclined to follow *b* as being on the whole more truly basic in S. Mark than either *d* or *ff*. But the accession of a third form of text in *Harl.* 1023 has made it possible that *neither* the *b r* text *nor* the *d ff* text exhibits the evangelist's autograph. The true text may in this case be the *lectio breuior* of *Harl.* 1023, viz.: Hi autem sunt qui circa uiam ubi seminatur uerbum et confestim uenit satanas. In that case, since the additions both in the *b r* text and in the *d ff* text can be traced back to the second century, the ancestor of the non-added-to text of *Harl.* 1023 cannot have flourished later than the days of Polycarp, that is, than sub-apostolic times.

Another instance may be taken from S. John iii. 5 :—

(α)	(β)
Nisi quis renatus [natus *f r*] fuerit ex aqua et sp̄u [sc̄o] non potest introire in regnum đi *with nearly all the Latin MSS.*	Nisi quis natus fuerit ex sp̄u et aqua non potest introire in regnum đi *with* Syr^{sin}.

The Codex Veronensis (*b*) has a remarkable text: Nisi quis renatus fuerit et aqua etspiriti [? = espirit[al]i[ter]] non potest renasci in regnum đi. The conjecture spiritaliter is supported by the fact that *b* always writes spiritus and its compounds *in gold* and *in compendium*, viz. sp̄s, etc. Now in the MS. spiriti is *in silver*, and is *not in compendium*. Evidently there is basic disturbance, and the reading of the ancestor of *Harl.* 1023, which adds nothing concerning water, is the text which best explains (α) and (β), viz. Nisi quis renatus fuerit ex sp̄u non potest introire in regnum đi.

In this connection H. C. Hoskier has pointed out to me another disturbance in this passage not hitherto noted. For ℵ transposes the word γεννηθη (natus fuerit) to a position after πνευματος—a fact not recorded in Tischendorf nor in von Soden. To support the basic omission of υδατος και I would emphasize the significance of the fact of the change of order in Syr^{sin} as exhibited in (β) above. In many other places (as students of the text know) such changes of order are sure indications that the exemplar which was being copied was without a part of the clause, and the words which were once absent may be discovered by the variation in their order of insertion. In this instance υδατος και in the first position becomes

και υδατος in the second position in Syr^{sin}. Hence we infer that in the ancestor of Syr^{sin} "water" stood *in the margin* of the text.

A further argument in support of the absence from the autograph text of the word "aqua" is the general Latin form RENATUS (actually changed by *f r* to natus). A man may be born (or begotten) a second time by the Holy Ghost, but not a second time by water and the Holy Ghost.

Our last example is taken from the Lord's Prayer in S. Luke xi. 3 :—

(α)	(β)
Panem nostrum superstantialem da nobis hodie *with Jerome and the Vulgate.*	Panem nostrum cottidianum da nobis hodie *with the Old-Latin MSS.*

The rival claims of (α) and (β) are now disputed by a third reading found in *Harl.* 1023: (γ) Panem uerbum đi celestem da nobis hodie. And with (γ) we may compare Tertullian, *De Oratione:* Panis est sermo đi uiui qui descendit de caelis.

Tertullian thus shows a knowledge of (γ) as well as (β). However unique some of these readings of *Harl.* 1023 may appear, it is clear that they cannot be put aside as glosses. If (γ) gives us the original text, it must have been altered very early in the second century; for the texts of Irenaeus and Tatian—at least as we have them to-day—show no trace of this reading preserved by our MS. from sub-apostolic times.

With regard to the passage under consideration (where the phrase quoted from *De Oratione* is not recorded in Roensch, although he quotes another passage from *Aduersus Marcion*: (Qui etiam *de caelo panem* angelorum *quotidianum* populo suo praestitit), it is certain that *Tertullian knew of the reading caelestis.* Hence we deduce what we are chiefly concerned to establish, viz. the *immensely early character* of such peculiar readings of *Harl.* 1023, which precludes them from being classed as "Hibernian" or "wanton"; while it is obvious that they have nothing in common with the ordinary Western glosses.

Plan of the Present Edition

The MS. is printed line for line and page for page. The numerous *compendia scribendi* have been expanded except in the words đs, đns, iħs, xp̄s, sp̄s, sc̄s, and their inflections. This will render the contents of the MS. more accessible to the general reader, and the collotype facsimiles will give the curious the scope and extent and nature of the abbreviations employed throughout the MS.

All capital letters have been represented and all paragraphs. Where his first-written words have been erased by the first hand himself, they

have either been restored to the text or (more rarely) relegated to the notes. The difficulty of recovering these original erasures has been considerable, and has been much enhanced by the indifferent light capacity of the MS. room of the British Museum where the Codex has been copied.

Six months have been spent in revising my first copy of the text, and day by day the faculty for deciphering the erased words has grown with increased familiarity with the shape and form and space occupied by every letter of the original. But the surest clue to the erasures has been the abbreviation lines so frequent in the MS. When these were first located they afforded the basis for future research. Experience gathered from copying *Harl.* 1772 (*Sacred Latin Texts : No. I*) and Laud. Lat. 108 (*Sacred Latin Texts : No. II*) has also been of great use in solving the still more difficult problems of *Harl.* 1023.

All the corrections inserted by the three correctors in addition to those by the scribe himself have been given, and all writing of any kind whatever found in the MS., except a handwriting of the age of Queen Anne, which inserted our modern chapter enumeration.

Since the end of 1913 the text of the Book of Armagh (kindly given me in proof before the actual publication of the MS. itself by Dr. John Gwynn) has been in my hands, and has been of the utmost help and value. It is a source of gratification to be able to publish another text from Armagh, which contains in the main the same precious text tradition as the text which Dr. Gwynn has so splendidly and so accurately and completely edited for all time.

Our fathers thought that they were in the possession of what was in all points the authentic word of God. We have come to see that we have not yet reached finality in our search for the inspired autographs. The "original Greek" proves to be not always original ; and our Greek MSS., none of which is earlier than the fourth century, are too late. It was long before the days of Jerome that the mischief was done. The centre of gravity has shifted since even thirty years ago. The "Versions" are now coming into the field and demanding careful attention. Eberhard Nestle in one of his last written letters expressed the view that the "Versions" had not been allowed sufficient weight in the past.* H. C. Hoskier, in America, has anticipated the textual

* Nestle's words are: "Westcott and Hort are wrong in maintaining that the text of ℵ B is the most ancient. Like the Textus Receptus it is only a recension (probably

trend in his *Genesis of the Versions*, and his textual theories can no longer be dismissed as moonshine. Even our English authority, Sir Frederick Kenyon, though opposing what he considers an over-estimate of the value of the Versions, said to the present writer that he was "open to conviction" on the question of their relative value compared with the Greek MSS.

A new era of non-dogmatism is dawning. The authority that is based on a partial survey of history is everywhere beginning to totter. The human spirit that threw off the yoke of Rome at the Reformation succumbed to another yoke, viz. that of a Biblical code—fixed and unalterable for all time. This latter yoke ceases if the original wording of the Gospel has not yet in all cases been recovered.

Once in far-away New Zealand, where I was taken in my childhood, and had seen before me as I grew up, a great chain of snow-capped mountains, I made the effort when in my teens to reach their summit. The first peak was ascended after an exhausting climb, only to find that a still higher peak lay before me. This in turn was ascended; but the summit still stretched far above me and beyond me. Night came on and frustrated further effort. So it is with the searcher after Truth. It seems easy to define and comprehend in one's University days; but as the quest proceeds the horizon recedes, and the traveller, when night comes, is still far from his destination.

My thanks are due to Dr. Gwynn for all he has taught me by his Introduction to the Book of Armagh, and also to Mr. Flower, of the British Museum, for help with the Celtic words in the MSS. To H. C. Hoskier for his encouraging words about the extreme value of Versions in determining the original text I am deeply grateful. He has often "refreshed my spirit" during the prosecution of the work which is now sent forth, that by the grace of God it may bear into all lands its witness to the Truth.

LONDINII,
d. 28 Aprilis post Incarnationem a. 1914.

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that of Hesychius). Where then is the primitive text? We must first of all, and above all, study the Old-Latin versions and the Sahidic version in Horner's new edition. We shall perhaps find more old and good readings in the Textus Receptus than we have been disposed to think existed there; but it is from an exact editing of the Old-Latin and Oriental Versions that we have most to gain." These words are to us now a message *d'outre tombe*.

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CORRECTORES

m^* (saec. x.–xi.) prima manus.

m^1 (saec. x.–xi.) corrector Hibernicus, qui lectiones perpaucas Hibernicas et nonnunquam uitiosas in codice inseruit. Atramento persimili illi primae manus utebatur, ex quo eius correctiones ab opere ipsius scribae aliquoties difficile est distinguere.

m^2 (saec. xi.) manus Hibernica. Correctiones consentientes cum Codice Euangeliorum Kenanensi, et aliis codicibus Hibernicis, hic illic in margine collocauit. Lectiones ecclesiasticas quasdam, ut eas in Ecclesia facilius legeret, maxima cum diligentia interpunxit et correxit.

m^3 (saec. xii.) scriba Gallicus uel Hispanensis, qui tantummodo in Euangelio S. Iohannis correctiones inseruit. Correctiones istae concordant preter omnes cum textu Codicis Toletani et Codicis Euangeliorum Martini-Turonensi. Ex quo credendum est scribam hunc in monasterio Gallico uel Hispanensi uixisse. Multum laborauit hic corrector in textu S. Iohannis Euangelii interpungendo.

[25] **U**ae uobis scribae et farisei hipȳchritae quia mundatis id quod
de foris est calices et parabsidis. intus autem pleni estis rapina
et inmunditia [26] farisee cece munda prius quod intus est cali
cis et parabsidis ut fiat et quod de foris est mundum.
[27] **U**ae uobis scribae et farisei hipochrite quia similes estis
sepulchris dealbatis que foris apparent hominibus spe
ciosa. intus uero plena ossibus mortuorum. et omni spurcitia [28] sic
et uos foriss apparetis hominibus iusti. intus autem pleni estis hi
pochrissi et iniquitate. [29] **U**ae uobis scribae et farisei hȳpo
chritae qui aedificatis sepulchra profetarum et urnatis
monumenta iustorum. [30] et dicitis. si fuissemus in diebus patrum
nostrorum non essemus socii eorum in sanguine profetarum. [31] Itaque
testimonium estis uosmetipsis quia filii estis eorum qui pro
fetas occiderunt. [32] **E**t uos implete mensuram patrum uestrorum.
[33] serpentes germina uiperarum quomodo fugietis a iudicio
gehennae. [34] **I**deo ecce ego mitto ad uos profetas et
sapientes et scribas. et ex illis occidetis et cruci figetis
et ex eis flagellabitis in sinagogis uestris. et persequimini de ci
uitate in ciuitatem. [35] ut ueniat super uos omnis sanguis qui effus
sus est super terram a sanguine abel iusti usque ad sanguinem
zachariae filii barachiae quem occiderunt inter templum
et altare. [36] **A**men dico uobis uenient hec omnia super generationem
istam. [37] **H**ierusalem hierusalem que occidis profetas et lapi
das eos qui ad te misi sunt. Quotiens uolui congregare filios
tuos quemadmodum gallina congregat pullos suos sub a
las suas et noluisti. [38] Ecce relinquitur uobis uestra domus de
serta. [39] dico enim uobis non me uidebitis a modo donec dicatis.
benedictus qui uenit in nomine dn̄i. 24[1] **E**t egressus iħs de templo ibat.

[25] hipochritae m^1 id: *erasum* calicis m^1 estis: sunt *ipse*
[26] et: id m^1 [27] hipochritae m^1 [29] ornatis m^1

et accesserunt ad eum discipuli eius ut ostenderent ei aedificia gazo
filacii. [2] Ipse autem respondens dixit illis. uidetis hec omnia. **A**men dico
uobis non relinquetur hic lapis super lapidem qui non distruatur.
[3] **S**edente autem eo super montem oliueti accesserunt ad eum discipuli eius.
dicentes. dic nobis quando omnia hec fient. [4] Et respondens ihs dixit illis ui
dete ne quis uos seducat ullo modo. [5] Multi enim uenient in nomine meo
dicentes. ego sum xps et multos seducent. [6] Audituri autem estis prelia et
opiniones preliorum. Uidete ne turbemini. Oportet enim hec fieri sed non
dum est finis. [7] Consurget enim gens in gentem et regnum in regnum. et erunt
pestilentiae et fames. et terremotus per loca. [8] hec autem omnia initia sunt
dolorum. [9] Tunc tradent uos in tribulationem et occident uos. et eri
tis uos odio omnibus gentibus propter nomen meum. [10] **E**t tunc scanda
lizabuntur multi et inuicem tradent se et odio habebunt inuicem.
[11] et multi pseodoprofetae surgent. et seducent multos. [12] et
quoniam abundabit iniquitas refrigescet caritas multorum.
[13] qui autem perseuerauerit usque in finem saluus erit. [14] **E**t tunc predicabitur
hoc euangelium regni in uniuerso orbe in testimonium omnibus gen
tibus. et tunc uenit consummatio. [15] **C**um uero uideritis abomminationem
desolationis que dicta est a danielo profeta stantem in loco
sco qui legit intelligat. [16] **T**unc qui in iudea sunt fugient ad mon
tes [17] et qui sub tecto non discedent tollentes aliquid de domu sua. [18] et qui in a
gro non reuertetur accipere bona sua. [19] **U**ae autem prignatibus et nu
trientibus in illis diebus. [20] **O**rate autem ut non fiat fuga uestra
in hieme uel in sabbato. [21] Erit enim tribulatio magna tunc qualis
non fuit ab initio mundi usque modo neque fiet. [22] **E**t nisi breuiati
fuissent dies illi non fieret salua omnis caro. sed propter electos
breuiabuntur dies. [23] **T**unc si quis uobis dixerit ecce hic est xps aut
ille nolite credere illi. [24] Surgent enim psedoxpi et seodo

[1] aedificationem templi m^1 *ll.* 5, 6, 7, 8 *erasit et rescripsit* m^1 [3] eius: + secreto m^1 omnia: *om.* m^1 fient: +et quod signum aduentus tui et consummationis seculi m^1 [4] >illis dixit m^1 [14] ueniet m^1 [17] qui sunt in tecto m^1 tollere m^1 [18] tollere tonicam suam m^1

profetae. et dabunt signa magna et prodigia ita ut in errorem
inducantur si fieri potest etiam electi. [25] ecce predixi uobis. [26] si ergo di
xerint uobis. ecce in deserto est nolite exire. ecce in pene
tralibus nolite credere. [27] Sicut enim fulgor exiit ab oriente
et apparet usque in occidentem ita erit aduentus filii hominis.
[28] **U**bicunque fuerit corpus illic congregabuntur aquilae.
[29] **S**tatim autem post tribulationem dierum illorum sol obscurabitur.
et luna non dabit lumen suum. et stellae cadent de celo et uir
tutes celorum commouebuntur. et tunc apparebit signum filii
hominis in celo. [30] **E**t tunc plangent se omnes tribus terrae et uide
bunt filium hominis uenientem in nubibus celi cum uirtute multa
et maiestate. [31] et mittet angelos suos cum tuba et uoce
magna. et congregabunt electos eius. a. IIII. uentis et a summis
celorum usque ad terminos eorum. [32] **A**b arbore fici autem fici disci
te parabulam. cum iam ramus eius tener fuerit et folia nata
scitis quia prope est aestas. [33] ita et uos cum uideritis hec omnia
scitote quia prope est in ianuis. [34] **A**men dico uobis quia non preteribit
hec generatio donec omnia fiant. [35] celum et terra transibunt. uerba
autem mea non preteribunt. [36] De die autem illa et hora illa nemo scit neque
angeli celorum nisi pater solus. [37] sicut autem in diebus noe ita erit et ad
uentus filii hominis. [38] sicut enim erant in diebus ante diluuium comedentes
et bibentes et nubentes et nubtum tradentes usque ad eum diem quo in
trauit noe in arcam [39] et non cognouerunt donec uenit diluuium
et tulit omnes. ita erit et aduentus filii hominis. [40] **T**unc duo erunt
in agro unus adsumetur et unus relinquetur. [41] **D**uae molentes
in mola una adsumetur et una relinquetur. [42] **U**igilate ergo quia ne
scitis qua die uel qua hora dñs uester uenturus est. [43] Illud autem scito
te quoniam si sciret pater familias qua hora fur uenturus esset

uigilaret utique et non sineret perfodiri domum suam. 44 Ideoque
et uos estote parati. quia nescitis qua hora filius hominis uen
turus est. 45 Quis putas est fidelis seruus et prudens quem con
stituit dñs super familiam suam ut det illis cibum in tem
pore. 46 **B**eatus ille seruus quem cum uenerit dñs eius inuenerit
sic facientem. 47 Amen dico uobis quoniam super omnia bona sua constituet eum.
48 **S**i autem dixerit malus ille seruus in corde suo moram facit
dñs uenire 49 et coepit percutere conseruos suos. mandu
cet autem et bibat cum ebriis. 50 ueniet dñs serui illius in die qua non
sperat et hora qua ignorat. 51 et diuidet eum partemque eius po
net cum hy̓pochritis. illic erit fletus et stridor dentium.
25 1 **T**unc simile erit regnum celorum .x. uirguinibus que accipientes
lampades suas exierunt obuiam sponso et sponsae. 2 u.
autem ex eis erant fatuae. et .u. prudentes. 3 sed .u. fatuae ac
ceptis lampadibus non sumpserunt oleum secum. 4 pruden
tes uero acceperunt oleum in uassis cum lampadibus suis. 5 mo
ram autem faciente sponso dormitauerunt omnes et dormi
erunt. 6 media autem nocte clamor factus est. Ecce sponsus uenit
exite obuiam ei. 7 Tunc surrexerunt omnes uirgines illae et
ornauerunt lampades suas. 8 fatuae autem sapientibus
dixerunt. **D**ate nobis de oleo uestro. quia lampades nostrae
extinguntur. 9 Responderunt prudentes atque dixerunt. non.
ne forte non sufficat nobis et uobis. ite potius ad uendentes
et emite uobis. 10 **D**um autem irent emere uenit sponsus. et que pa
ratae erant intrauerunt cum eo ad nuptias. et clausa est
ianua. 11 **N**ouissime autem ueniunt et reliquae uirgines
dicentes. dñe dñe aperi nobis. 12 at ille respondens ait.
quod nescio uos. 13 uigilate itaque quia nescitis horam. 14 **S**icut homo

50 ueniet: +autem m^1 diem neque horam m^1 | 4 uasis m^1 | 14 Sicut: +enim m^1 | 12 ait: +Amen dico uobis m^1

peregre proficiscens uocauit seruos suos. et tradidit
illis bona sua. [15] Et uni dedit .u. talenta. alii autem .ii. alii
uero .i. unicuique secundum propriam uirtutem et profectus est sta
tim. [16] Abiit autem qui .u. talenta acceperat et operatus est in eis.
et lucratus est alia .u. [17] similiter et qui .ii. talenta acceperat
lucratus est alia duo. [18] qui autem unum acceperat abiens fodit
in terram et abscondidit pecuniam dñi sui. [19] post uero multum
temporis uenit dñs seruorum illorum et posuit ra
tionem cum eis. [20] et accedens qui .u. talenta acceperat
obtulit et alia .u. talenta dicens. dñe .u. talen
ta tradidisti mihi. ecce alia .u. superlucratus sum. [21] Ait illi
dñs eius. euge serue bone et fidelis quia super pauca
fuisti fidelis. super multa te constituam. itra in gaudium
dñi đi tui. [22] Accessit autem et qui .ii. tallenta acceperat. et
ait. dñe .ii. talenta tradidisti mihi. ecce alia .ii.
lucratus sum. [23] ait illi dñs eius. Euge serue bone et fi
delis. quia super pauca fidelis fuisti super multa te
constituam. intra in gaudium dñi đi tui. [24] Accedens autem
qui unum talentum acceperat. ait. dñe scio quia homo durus
es. et metis ubi non seminasti. et congregas ubi non sparsi
sti. [25] et timens abii et abscondidi talentum tuum in terra.
ecce habes quod tuum est [26] Respondens autem dñs eius. dixit ei. ser
ue male et piger. sciebas quia mito ubi non semino. et
congrego ubi non sparsi. [27] Oportuit ergo te mittere pe
cuniam meam numlariis et ueniens ego recepissem
utique quod meum est cum ussura. [28] Tollete itaque ab eo ta
lentum et date ei qui habet .x. talenta. [29] Omni enim habenti dabi
tur et abundabit. ei autem qui non habet et quę quod uidetur habere auferetur

[26] meto m^1 [28] Tollite m^1

ab eo. [30] INutilem autem seruum eiicite in tenebrȩ exteri
ores. illic erit fletus et stridor dentium. [31] Cum autem uene
rit filius hominis in maiestate sua et omnes angeli cum eo tunc se
debit super sedem maiestatis suae. [32] et congregabuntur ante eum
omnes gentes. et separabit eos ab inuicem sicut pastor
segregat oues ab edis [33] et statuet oues quidem a dex
tris. edos autem a sinistris. [34] Tunc dicet rex his qui a dextris
eius erunt. Uenite benedicti patris mei possidete regnum
quod uobis paratum est ab origine mundi. [35] essuriui
enim et dedistis mihi manducare. sitiui et dedistis mihi
bibere. hospes eram et collegistis me. [36] nudus fui et co
operuistis me. infirmus fui et uissitastis me. in car
cere fui et uenistis ad me. [37] Tunc respondebunt ei iusti.
dicentes. dñe quando te uidimus essurientem et pauimus te.
aut sitientem et dedimus tibi potum. [38] quando autem te uidimus
hospitem et collegimus te. aut nudum et cooperuimus te. [39] aut
quando te uidimus infirmum aut in carcere et uenimus ad te.
[40] Et respondens rex dicet eis. Amen dico uobis quandiu fe
cistis uni ex his minimis fratribus meis mihi fecistis.
[41] Tunc dicet et his qui a sinistris eius erunt. discedite a me
maledicti in ignem aeternum qui preparatus est diabulo et ange
lis eius. [42] essuriui enim et non dedistis mihi manducare. sitiui
et non dedistis mihi potum. [43] hospes eram et non collegistis me.
nudus fui. et non cooperuistis me. infirmus fui. et in carcere.
et non uisitastis me. [44] Tunc respondebunt et ipsi dicentes. dñe
quando te uidimus essurientem. aut sitientem. aut hospitem. aut
nudum. aut infirmum. uel in carcere et non ministrauimus tibi.
[45] Tunc respondebit illis dicens. amen dico uobis quandiu

non fecistis uni de minoribus his. nec mihi fecistis. [46] tunc ibunt
hii in supplicium aeternum. Iusti autem in uitam aeternam. 26 [1] Et factum
est cum consummasset ihs sermones hos omnes dixit discipulis
suis. [2] Scitis quia post biduum pascha fiat. et filius hominis
tradetur ut cruci figatur. [3] Tunc congregati sunt principes
sacerdotum et seniores populi in atrium principis sacerdo
tum qui dicebatur caifas. [4] et consilium fecerunt ut ihm dolo
tenerent et occiderent. [5] Dicebant autem non in die festo
ne forte tumultus fieret in populo. [6] Cum autem esset ihs in betha
nia in domu simonis leprosi [7] accessit ad eum mulier habens
alabastrum ungenti pretiosi. et effudit super caput ipsius re
cumbentis. [8] Uidentes autem discipuli indignati sunt dicentes.
ut quid perditio hec. [9] potuit enim istud uenundari pretio multo
et dari pauperibus. [10] sciens autem ihs ait illis. quid molesti
estis mulieri. bonum opus operata est in me. [11] nam semper pauper
es habebitis uobiscum. me autem non semper habebitis. [12] Mit
tens enim hec ungentum hoc in corpus meum ad sepiliendum me
fecit. [13] Amen dico uobis. ubicumque predicatum fuerit hoc euan
gelium in toto mundo dicetur et quod hec fecit in memoriam eius.
[14] Tunc abiit unus de .xii. qui dicitur iudas scarioth ad princi
pes sacerdotum. [15] et ait illis. quid uultis mihi dare et ego
uobis tradam eum. At illi constituerunt ei .xxx. argenteos
[16] et exinde querebat oportunitatem ut eum traderet.
[17] Prima autem die azemorum accesserunt discipuli ad ihm
dicentes. ubi uis paremus tibi comedere pascha. [18] at ihs
dixit. ite in ciuitatem ad quendam et dicite ei. magister dicit
tempus meum prope est apud te facio pascha cum discipulis
meis. [19] et fecerunt discipuli sicut precepit illis ihs et para

uerunt pascha. [20] **U**espere autem facto discumbebat ihs cum .xii.
discipulis suis. [21] et edentibus illis dixit. Amen dico uobis quia
unus uestrum me traditurus est. [22] **E**t contristati ualde coeperunt
singuli dicere. nunquid ego sum dñe. [23] At ipse respondens
ait. qui intinguit mecum manum in parapside hic me
tradet [24] filius quidem hominis uadit sicut scriptum est de eo. .
Uae autem homini illi per quem filius hominis tradetur. bonum erat erat ei
si natus non fuisset homo ille. [25] Respondens autem iudas qui tradi
dit eum dixit. Nunquid ego sum robbi. ait illis ihs. tu
dixisti. [26] **C**aenantibus autem eis accepit ihs panem et benedixit
ac fregit deditque discipulis suis et ait. accipite et comedi
te. hoc est enim corpus meum. [27] **E**t accipiens calicem gratias
egit et dedit illis dicens. bibite ex hoc omnes. [28] hic est enim san
guis meus noui testamenti qui pro multis effundetur in remis
sionem peccatorum. [29] Dico autem uobis quia non bibam a modo de hoc
genimine uitis usque in diem illum quo illud bibam
uobiscum nouum in regno patris mei . . .

[30] **E**t ymno dicto exierunt in montem oliueti. [31] Tunc dicit illis
ihs omnes uos scandalum patiemini in me in ista
nocte. scriptum est enim percutiam pastorem et disper
gentur oues gregis sui. [32] post quam autem resurrexero precedam
uos in galileam ibi me uidebitis. [33] Respondens autem petrus ait
illi. et si omnes scandalistati fuerint in te ego nunquam
scandalistabor. [34] Ait illi ihs. Amen dico tibi quia in hac
nocte ter me negabis ante quam gallus cantet. [35] Ait illi
petrus etiam si oportuerit me mori tecum non te nega
bo. Similiter et omnes discipuli dixerunt. [36] **T**unc uenit ihs cum illis
in uillam que dicitur gezamani. et dixit discipulis suis sedete hic

donec uadam illuc et orem. [37] Et assumpto petro et duobus
filiis zebedei coepit contristari et mestus esse. [38] Tunc ait
illis ihs tristis est anima mea usque ad mortem. sustinete hic
et uigilate mecum. [39] Et progressus pussillum procedit in
faciem suam orans et dicens. Pater mi si possibile est tran
seat a me calix iste. Uerum tamen non sicut ego uolo sed sicut tu uis.
[40] Et uenit ad discipulos suos et inuenit eos dormientes. et
tunc dicit petro. sic non potuistis una hora uigilare
mecum. [41] uigilate et orate ut non intretis in temptationem.
Sps quidem promptus est. caro autem infirma. [42] Iterum secundo abiit
et orauit dicens. Pater mi si non potest hic calix transire nisi
bibam illum fiat uoluntas tua. [43] Et uenit iterum et inuenit
eos dormientes. erant enim oculi eorum grauati. [44] et relic
tis illis abiit iterum. et orauit tertio eundem sermonem
dicens. [45] Tunc uenit ad discipulos suos et dicit illis. Dormite
iam et requiescite. ecce appropinquauit hora. et filius hominis
tradetur in manus peccatorum. [46] surgite eamus. ecce
appropinquauit qui me tradet. [47] Adhuc ipso loquente
ecce iudas unus de .xii. uenit. et cum eo turba multa
cum gladiis et fustibus misi a principibus sacerdotum et seni
oribus populi. [48] Qui autem tradidit illum dedit eis signum dicens.
quemcumque osculatus fuero ipse est tenete eum. [49] et confestim
accedens ad ihm dixit aue robbi. et osculatus est eum.
[50] Dixitque ihs illi. amice ad quod uenisti fac. Tunc acces
serunt et manus iniecerunt in ihm et tenuerunt eum. [51] Et ecce
unus ex his qui erant cum ihu extendens manum. et exemit
gladium suum et percutiens seruum principis sacerdo
tum amputauit auriculam eius. [52] Tunc ait illi ihs conuerte

[39] procidit m^1

gladium tuum in locum suum. omnes enim qui acceperint gladi
um gladio peribunt. [53] an putas quia non possum rogare
patrem meum. et exhibebit mihi modo plus quam .xii. legio
nes angelorum. [54] quomodo ergo implebuntur scripturae quia sic
oportet fieri. [55] IN illa hora dixit ihs turbis. tan
quam ad latronem uenistis ad me cum gladiis et fusti
bus comprehendere me quotidie apud uos sedebam docens
in templo et non me tenuistis. [56] Hoc autem totum factum est ut
adimplerentur scripturae profetarum. Tunc discipuli omnes
relicto eo fugerunt. [57] At illi tenentes eum ihm perduxerunt ad
caifan principem sacerdotum ubi scribae et senio
res conuenerant. [58] Petrus autem sequebatur eum a longue
usque in atrium principis sacerdotum. et ingressus intro
sedebat cum ministris ut uideret finem rei. [59] Principes
autem sacerdotum et omne concilium querebant falsum testimonium
contra ihm ut eum morti traderent. [60] et non inuenerunt quicquam in eum
cum multi falsi testes uenissent. Nouissime autem ue
nerunt duo falsi testes. [61] et dixerunt. hic dixit possum
distruere templum di. et post triduum reaedificare
illud. [62] Exurgens autem princeps sacerdotum ait illi. nihil re
spondes ad ea que isti testificantur aduersum te. [63] ihs autem
tacebat. et princeps sacerdotum ait illi. Adiuro te per
dnm uiuum. dic nobis si tu es xps filius di. [64] dicit illi
ihs. tu dixisti. Uerum tamen dico uobis. a modo uidebitis filium
hominis sedentem a dextris uirtutis et uenientem in nubi
bus celi. [65] Tunc princeps sacerdotum scidit uestimenta sua.
dicens. blasfemauit hic quid adhuc egemus testibus.
ecce nunc audistis blasfemiam eius. [66] quid uobis uidetur.

[57] eum : *substituit* ihm *ipse* duxerunt m^1 [63] dm m^1

At illi respondentes dixerunt reus est mortis. .
[67] **T**unc expuerunt in faciem eius et colofis eum cederunt
allii autem palmas in faciem eius dederunt [68] dicentes. profetis
ta nobis xp̄e quis est qui te percussit. [69] **P**etrus autem sedebat
foris in atrio. et accessit ad eum una ancilla dicens. et tu cum
iħu galileo eras. [70] at ille negauit coram omnibus dicens.
nescio quid dicis. [71] Exeuntem petrum uidit eum alia ancella
et ait his qui erant ibi. et hic erat cum iħu nazareno.
[72] et iterum negauit cum iuramento dicens. quia non noui hominem.
[73] et post pussillum accesserunt qui ibi stabant et dixerunt
petro uere et tu ex illis es. nam et loquela tua mani
festum te facit. [74] Tunc coepit detestari et iurare
quia non nouisset hominem. et continuo gallus cantauit.
[75] **E**t recordatus est petrus uerbi iħu quod dixerat prius quam
gallus cantet ter me negabis. et egressus foras amaris
sime fleuit. 27 [1] **M**ane autem facto consilium inierunt omnes prin
cipes sacerdotum. et seniores populi aduersus iħm ut
eum morti traderent. [2] et uinctum adduxerunt eum.
Et tradiderunt pontio pilato presidi. [3] **T**unc uidens iu
das qui eum tradidit quia damnatus est penitentia ductus
retulit .xxx. argenteos principibus sacerdotum
et senioribus populi [4] dicens. **P**eccaui tradens sangui
nem iustum. **A**t illi dixerunt quid ad nos tu uideris.
[5] et proiectis argenteis in templo secessit. et laqueo se
suspendit. [6] **T**unc principes sacerdotum acceptis
argenteis dixerunt non licet eos mitti in corban quia
pretium sanguinis est. [7] **C**onsilio autem inito emerunt ex il
lis agrum figuli in sepulturam perigrinorum. [8] propter hoc

[67] alii m^1 [71] Exeunte autem illo ianuam *ipse linea tota rescripta*

uocatus est ager ille acheldemach. quod est ager
sanguinis usque in hodiernum diem. [9] **T**unc impletum
est quod dictum est per hermiam profetam dicentem. et acceperunt
xxx. argenteos pretium apr̥epretiati quem appretiauerunt
filii israhel. [10] et dederunt eos in agrum figuli sicut constituit mihi dñs.
[11] **I**hs autem stetit ante presidem. et interrogauit eum preses.
dicens. tu es rex iudeorum. Dicit eis ihs tu dicis. [12] et cum
accussaretur a principibus sacerdotum et senioribus nihil
respondit. [13] **T**unc dicit illi pilatus non audis quanta aduersum
te t̥esti dicunt testimonia. [14] et non respondit ei ad ullum uerbum
ita ut miraretur preses uechimenter. [15] **P**er diem autem sollem
pnem consuerat preses dimittere populo unum uinctum
quem uoluissent. [16] Habebant autem tunc uinctum insignem qui di
cebatur barabbas. [17] Congregatis ergo illis dixit pilatus
quem uultis dimittam uobis barabban ante ihm qui dicitur
xps. [18] sciebat enim quod propter inuideam tradidissent eum.
[19] sedente autem illo pro tribunali misit ad illum uxor eius
dicens nihil sit tibi et iusto illi. multa enim pasa sum hodie
per uissum propter eum. [20] **P**rincipes autem sacerdotum et seniores
persuaserunt populis ut peterent barabban. ihm uero per
derent. [21] Respondens autem preses ait illis quem uultis de duobus
dimitti uobis. at illi dixerunt barabban. [22] **D**ixit igitur illis
pylatus quid igitur faciam de ihu filio di qui dicitur xps. dicunt omnes cru
ci figatur. [23] ait illis preses quid enim mali fecit. At illi
magis clamabant dicentes. cruci figatur. [24] Uidens autem
pilatus quia nihil proficeret sed magis tumultus fieret.
accepta aqua lauit manus suas coram populo dicens.
innocens ego sum a sanguine iusti huius. uos uideritis. .

[22] filio di qui dicitur xps : *erasit et substituit* qui dicitur xps *ipse*

[25] Et respondens uniuersus populus dixit sanguis eius super nos et super
filios nostros. [26] **T**unc dimissit illis barabban. ihm autem
flagillatum tradidit eis ut cruci figeretur. [27] **T**unc milites pre
sidis suscipientes ihm in pretorium congregauerunt ad eum
uniuersam choortem. [28] et exuentes eum clamidem coccineam
circumdederunt ei. [29] et plectentes coronam de spinis posu
erunt super caput eius. et arundinem in dexteram eius. et genu flexo ante
eum illudebant dicentes. **A**ue rex iudeorum. [30] **E**t expuen
tes in eum acceperunt harundinem et percutiebant caput eius.
[31] et post quam illuserunt ei exuerunt eum calamide. et induerunt eum
uestimentis suis. et duxerunt eum ut cruci figeretur. [32] **E**xeun
tes autem inuenerunt hominem cyrineum nomine simonem. hunc an
garizauerunt ut tolleret crucem eius. [33] **E**t uenerunt
in locum qui dicitur golgotha quod est clauariae locus. [34] **E**t dederunt
ei uinum bibere cum felle mixtum. et cum gustasset noluit
bibere. [35] **P**ost quam autem cruci fixerunt eum diuisserunt sibi uesti
menta eius sortem mittentes. ut adimpleretur quod dictum est
per profetam dicentem. Diuiserunt sibi uestimenta mea et super
uestem meam miserunt sortem. [37] **E**t imposuerunt super
caput eius causam ipsius scriptam hic est rex iudeorum.
[38] **T**unc cruci fixi sunt cum eo duo latrones unus a dex
tris et unus a sinistris. [39] **P**retereuntes autem blasfemabant
eum mouentes capita sua [40] et dicentes. Ua qui distruebas
templum đi et in triduo illud reaedificabas. salua
te ipsum si filius đi es discende nunc de cruce. .
[41] **S**imiliter et principes sacerdotum illudentes cum scribis
et senioribus dicebant [42] alios saluos fecit se
ipsum non potest saluum facere. si rex israhel est discendat

[40] destruebas m^1

nunc de cruce. et credimus ei [43] confidit in đm et liberet nunc
eum si uult. dixit enim quia đi filius sum. [44] Id ipsum autem et latro
nes qui cruci fixi erant cum eo improperabant ei. .
[45] A sexta autem hora autem tenebrae factae sunt super uniuersam
terram usque ad horam nonam. . [46] Et circa horam nonam
clamauit iħs uoce magna dicens. el. i. el. i.
lama sabachtani. hoc est đs meus đs meus ut quid me
dereliquisti. [47] quidam autem illic stantes et audientes
dicebant heliam uocat iste. [48] Et continuo oc
currens unus ex eis acceptam spongiam imple
uit aceto et imposuit harundini et dabat ei bi
bere. [49] Ceteri uero dicebant sine uideamus an ueni
at helias liberare eum. Alius autem accepta lancea
pupugit latus eius et exiit aqua ṣạn et sanguis. [50] iħs autem
iterum clamans uoce magna emisit sp̄m. [51] Et ec
ce uelum templi scisum est in duas partes a summo
usque deorsum. Et terra mota est. et scissae petrae sunt.
[52] et monumenta aperta sunt. et corpora sc̄orum qui dor
mierunt surrexerunt. [53] et exeuntes de monumentis suis
post resurrectionem eius uenerunt in sc̄am ciuitatem
et apparuerunt multis. [54] Centurio autem et qui cum eo
erant custodientes iħm uisso terremotu et his
que fiebant timuerunt ualde dicentes uere đi filius
erat iste. [55] Erant autem ibi mulieres multae a loge
uidentes que secutae erant iħm a galila ministran
tes illi. [56] inter quas erat maria magdalena. et maria
iacobi et ioseph mater. et mater filiorum zebedei. [57] Cum
autem sero factum esset uenit quidam homo diues ab arima

[42] credemus m^1 [43] uel confidat *ipse scriba* [45] autem *alt. erasit ipse* [55] a longue m^1

thia nomine ioseph. qui et ipse discipulus erat iħu.
58 hic accessit ad pylatum et petiit corpus iħu. **T**unc
pilatus iussit dari corpus iħu. 59 **E**t cum accepisset io
seph corpus iħu inuoluit illud in sindone munda
60 et posuit illud in monumento suo nouo. quod excide
rat in petra. et aduoluit saxum magnum ad
hostium monumenti et abiit. 61 **E**rat autem ibi maria
magdalena et altera maria sedentes contra sepulcrum.
62 **A**ltera autem die que est post parasciuen conuenerunt omnes
principes sacerdotum et farisei ad pilatum
63 dicentes. dñe. rememorati sumus quia seductor ille
dixit. adhuc uiuens. post .III. dies resurgam. 64 iube ergo
custodiri sepulcrum usque in diem tertium ne forte ueni
ant discipuli eius et furentur eum. et dicant ple
bi. surrexit a mortuis. et erit nouissimus er
ror peior priori. 65 Ait illis pilatus habetis mi
lites. ite custodite sicut scitis. 66 illi autem abeuntes cum
custodibus munierunt sepulcrum signantes lapidem
et disscesserunt. 28 1 **U**espera autem sabbati que lucescit in
prima sabbati uenit maria magdalena et al
tera maria uidere sepulcrum. 2 Et ecce terremotus
factus est magnus. angelus enim dñi descendit de celo
et accedens reuoluit lapidem et sedebat super
eum. 3 **E**rat enim aspectus eius sicut fulgor et uestimenta
eius candida sicut nix. 4 Pre timore autem eius exterriti sunt
custodies. et facti sunt uelut mortui. 5 Respondens autem
angelus dixit mulieribus nolite timere uos. scio
enim quod iħm xp̄m qui cruci fixus est queritis. 6 non est hic

64 priore m^1 66 discesserunt m^1 3 enim aspectus : autem aspectus m^1

surrexit enim sicut dixit. uenite et uidete locum ubi po
situs erat dñs. [7] et cito euntes dicite discipulis eius
quia surrexit a mortuis. Ecce precedet uos in ga
lileam ibi eum uidebitis sicut dixit uobis. [8] Et exierunt cito
de monumento cum timore et magno gaudio cur
rentes nuntiauerunt discipulis eius. [9] Et ecce iħs
occurrit illis dicens auete. Illae autem accesserunt et
tenuerunt pedes eius. et adorauerunt eum. [10] Tunc ait illis
iħs nolite timere. sed ite nuntiate fratribus meis
ut eant in galileam ibi me uidebunt. [11] Que cum abis
sent ecce quidam de custodibus uenerunt in ciuita
tem et nuntiauerunt principibus sacerdotum omnia
que facta fuerant. [12] et congregati cum senioribus consi
lio accepto pecuniam copiosam dederunt mi
litibus [13] dicentes. dicite quia discipuli eius nocte uenerunt
et furati sunt eum nobis dormientibus. [14] et si hoc auditum
fuerit a preside nos suadebimus ei. et securos
uos faciamus. [15] At illi accepta peccuna fe
cerunt sicunt docti. et deuulgatum est uerbum hoc
apud iudeos usque in hodiernum diem. [16] Undecim autem
discipuli eius abierunt in galileam in montem ubi
constituerat illis iħs. [17] et uidentes eum adora
uerunt. Quidam autem dubitauerunt. [18] et accedens iħs
locutus est eis dicentes. Data est mihi omnis pote
stas in celo et in terra. [19] Euntes ergo nunc docete omnes
gentes babtistantes eos in nomine patris et filii et sp̄s sc̄i.
[20] docentes eos obseruare omnia quecumque mandaui uobis.
et ecce ego uobiscum sum omnibus diebus usque ad consummationem
seculi. .

[15] pecuna (*sic*) m^1 iudæos m^1 [18] dicens *uoluit corrector*

Arcus euanguelista đi et petri in bab
tismate filius atque in diuino sermone disci
pulus sacerdotium in srahel agens secundum carnem
leuita. Conuersus ad fidem xp̄i euangelium
in italia scripsit onstendens in eo.. Quid
et generi suo deberet et xp̄o. **N**am initium prin
cipii in uocem profeticae exclamationis instituens
ordinem leueticae electionis ostendit.
Ut predicans predistinatum iohannem filium za
chariae in uocem angeli adnuntiantis emisum non
solum uerbum caro factum sed et corpus dn̄i
in omnia per uerbum diuinę uocis animatum initio
euangelicae predicationis ostenderet. Ut quis
hec legens sciret cui INitium carnis in dn̄o et đi
aduenientis habitaculum caro deberet.
agnoscere. Atque in se per uerbum uocis quod in
consonantibus perdiderat inuenireet.
Denique perfecti euangelii opus intrans et a bab
tismo dn̄i predicare dn̄m inchoans non labo
rauit natiuitatem carnis. quam in prioribus
uicerat dicere. sed totus in primis. expulsio
nem diserti ieiunium numeri temptationem
diabuli. congregationem bestiarum et ministeri
um protulit angelorum. ut instituens nos
ad intellegenta singula in breui conpingu
ens nec auctoritatem. factae rei adimeret.
et perficiendo operi plenitudinem non nega
ret. **D**enique amputasse sibi post fidem

2 discipulus : +.i. petri m^1 4 Conuersus : +.i. a ueteri lege m^1 fidem : +.i. noui testamenti m^1 5 in italia : +.i. in roma m^1 scripsit : +.i. marcus m^1 in eo : +.i. euangelio m^1 6 Nam init. : *superscripsit* inninotacht m^1 initium : +.i. sui libri m^1 7, 8 uocem prof. excla. inst. ord. leu. elec. ostendit: *superscripsit* .i. ecce mitto et rel. et uox clamantis et rel. arised sin andiucrae do o diucrad in profetia de iohanne m^1 ostendit : +.i. marcus m^1 10 angeli : +.i. iohannis m^1 25 intellegenda m^1

policem dicitur ut sacerdotio reprobus haberetur
sed tantum consentiens fidei predistinata potuit
electio ut nec sic in opere uerbi perdiderat quod
prius meruerat in genere. **N**am alaxan
rię episcopus fuit. **C**uius per singula opus
est scire et euangelii in se dicta dispone
re et disciplinam in se legis cognoscere
et diuinam dñi in carne intellere naturam
que et nos primum requiri de hinc inquęsita
uolumus agnosci habentes mercedem
exortationis. quoniam plantat et qui inrigat
unum sunt. qui autem incrementum prestat ds est.

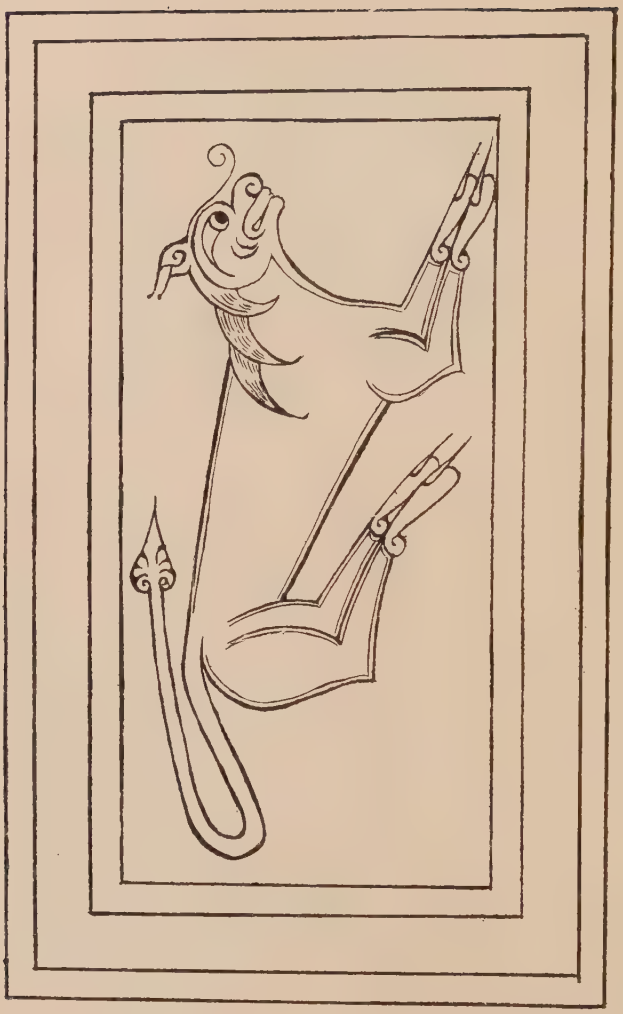
8 intellegere m^1

Sola diuina saluandus sum medicina
Ad te suspiro celi non subdite giro
Summe sacerdotum tibi profero debile totum
Dextera saluatrix hereat ista cicatrix
Nec renouet sulcum sicut solet ulcus hiulcum
Xp̄e đi uerbum qui despicis omne superbum
Exaltas humiles tollis de puluere uilis
Palsmator rerum lumen de lumine uerum
Huc adhibeto manus ut fecit samaritanus
Ablue diuino saniem cum sangine uino
Et dones uiuo perfundito uulnus oliuo
Ut uino lotum sanetur et unguine fotum
.O. maior caelo tibi quod dolet omne reuelo
Culpas agnosco laxari debita posco
Spernere me noli quia peccaui tibi soli

hereat : *num pro* pereat ?

Nec me trade neci quia coram te mala feci
Mundi saluator nostraeque salutis amator
Per cuius nutum replet facundia mutum
Per cuius nomen recipiet cecatio lumen
Ex oculis cordis mihi tolle quod est mihi sordis
Lingam mutam fac ad bona uerba solutam
Languida qui sanas caua reples aspera planas
Rectificas tortum mortem conuertis ad ortum
His aliisque malis pleno mihi sis uenialis
Uirgo pare-s xp̄i placa mihi quem genuisti
Audi care đo qui natus es ex zebedeo
Exora pro me petre nobilis incola romae
Et tu paule sacer uir spiritualis et acer
Omnes electi dn̄m prece cogite flecti.,

FINIT AMEN.,



1 [1] Initium euangelii ihu xpi filii di [2] sicut
scriptum est in essaia profeta. Ecce mitto an
gelum meum ante faciem tuam qui preparabit
uiam tuam ante te. [3] Uox clamantis in de
serto. parate uiam dñi rectas facite
semitas di nostri eius. [4] Fuit iohannes in deserto babtistans
et predicabat poenitentiam predicans babtismum poenitentiae in re
misionem peccatorum. [5] Et egrediebatur ad il
lum omnis iudae regio. et hierusolimitae uni
uersi. et babtizabantur ab illo in iordannes
flumine confitentes peccata sua. [6] Et erat iohan
nes uestitus pilis camelli. et zona pellica cir
ca lumbos eius. et locustas et mel siluestre ede
bat et predicabat di filium dicens. [7] uenit fortior post me.
cuius non sum dignus soluere procumbens soluere corregi
am calciamentorum eius. [8] Ego babtizo uos
in aquam sed filius di babtizabit spu sco. [9] Et factum est
in illis diebus uenit ihs a nazareth galileae
et babatistatus est in iordane ab iohanne.
[10] et statim ascendens de aqua uidit apertos celos
et spm tanquam columbam descendentem
et manentem in ipso. [11] et uox facta est de celis tu es
filius meus dilectus in te complacui. [12] Et statim
sps expellit eum in desertum [13] et erat in deser
to .xl. diebus et .xl. noctibus et temptabatur
a satana. Eratque cum bestiis et angeli ministra
bant ei. [14] Post quam autem traditus est iohannes uenit

[1] ysaia m^1 [4] (predica)bat poenitentiam *erasit ipse et substituit* (predica)ns babtismum poenitentiae baptismum m^3 penit. m^1 remissionem m^1 [5] eum m^2 hierosol. m^1 baptiz. ab eo m^1 iordane *corrector* [6] pellicea m^1 et predicabat di filium dicens: *erasit et substituit* Et predicabat dicens *ipse* [7] fortior: +me m^1 soluere *pri.: erasit ipse* corrigiam m^1 [8] in aqua ille uero uos bab. (bap. m^3) m^1

ihs in galileam. Predicans euangelium regni [15] et dicens.
quoniam impletum est tempus et appropinquauit regnum di.
poenitemini et credite euangelio. [16] et preteriens secus mare
galileae uidit simonem et andream fratrem eius mit
tentes retia in mare. erant enim piscatores. [17] Et dixit eis
ihs uenite post me et faciam uos fieri piscatores ho
minum. [18] et protinus relictis retibus secuti sunt eum.
[19] Et progressus inde pussillum uidit iacobum zebedei
et iohannem fratrem eius et ipsos in naui componentes re
tia. [20] et statim uocauit illos. et relicto patre suo ze
bedeo in naui cum mercinariis secuti sunt eum.
[21] Et ingrediuntur cafarnauum et statim sabbatis ingressus
in sinagogam docebat eos. [22] Et stupebant super doctri
nam eius. Erat enim docens eos quasi potestatem habens
et non sicut scribae. [23] Erat in sinagoga eorum homo in spu immun
do et exclamauit [24] dicens. Quid nobis et tibi ihu nazare
ne. uenisti perdere nos. scio qui sis scs di. [25] et comminatus
est ihs ei dicens obmutesce. et exi de homine sps immunde.
[26] et discerpens eum sps immundus et exclamans uoce ma
gna exiit ab eo. [27] Et mirati sunt omnes ita ut conquirerent
inter se dicentes. quidnam est hoc que doctrina hec noua est. quia in potesta
te et spiritibus immundis imperat et oboediunt ei. [28] Et proces
sit rumor eius statim in omnem regionem galileae. [29] Et protinus
egredientes de sinagoga uenerunt in domum simonis et andreae
cum iacobo et iohanne. [30] Discumbebat autem socrus simonis
febricitans. et statim dicunt ei de illa. [31] et accedens eleua
uit eam. et apprehensa manu eius continuo dimisit eam febris

[24] qui sis: uel quia es *ipse scriba*

et ministrabat eis. [32] **U**espere autem facto cum occidisset sol
adferebant ad eum omnes male habentes et demonia
habentes. [33] et erat omnis ciuitas congregata ad ianuam. [34] et cura
uit dñs iħs multos qui uexabantur uariis langoribus et demo
nia multa eiiciebat. **E**t non sinebat ea loqui quia scie
bant eum. [35] **E**t deluculo ualde surgens egressus abiit
in desertum locum ibique orabat. [36] **E**t prosecutus est eum simon
et qui cum eo erant. [37] et cum inuenissent eum dixerunt ei quia omnes querunt
te. [38] Et ait illis iħs eamus in proximos uicos et ciuitates
ut et ibi predicem ad hoc enim ueni. [39] **E**t erat predicans in sinagogis
eorum et in omni galilea et demonia eiiciens. [40] **E**t uenit ad eum
leprosus deprecans eum et genu flexo dixit. **S**i uis potes me
mundare. [41] iħs autem misertus eius extendit manum suam et
tangens eum ait illi uolo mundare. [42] et cum dixisset statim
discessit ab eo lepra et mundatus est. [43] Et comminatus ei statim
eiiecit illum. [44] et dicit ei uide nemini dixeris sed uade ostende
te principi sacerdotum et offer pro emundatione tua que pre
cepit moÿses in testimonium illis. [45] **A**t ille egressus cepit
predicare et defamare sermonem ut iam non posset iħs ma
nifeste in ciuitatem introire sed foris in desertis locis esse.
et conueniebant ad eum undique. 2 [1] **E**t iterum intrauit cafarnaum
post dies. [2] et auditum est quod in domo esset. **E**t conuenerunt multi
ita ut non caperet usque ad ianuam et loquebatur eis uerbum. [3] et ue
nerunt ferentes ad eum paraliticum qui a .iiii. portabatur.
[4] et cum non possent offerre eum illi pre turba nudauerunt tecum
ubi erat iħs. Et patifacientes submisserunt grauatum
in quo paraliticus iacebat. [5] Cum uidisset autem iħs fidem illorum

[34] dñs iħs: multos *ipse* [45] ita ut non iam posset m^1 [1] post dies: + octo m^4
[2] usque ad ianuam: domus neque ante ianuam m^1

ait paralitico filii dimittuntur tibi peccata tua.
6 **E**rant autem illic quidam de scribis sedentes et cogitantes
in cordibus suis dicentes 7 hic blasfemat quid hic sic loquitur blasfemat. quis potest di
mittere peccata nisi solus ds. 8 quo statim cognito ihs
spu suo quia sic cogitarent intra se dicit illis quid ista
cogitatis in cordibus uestris. 9 quid est facilius dicere para
litico dimittuntur tibi peccata tua an dicere surge
et tolle grauatum tuum et ambula. 10 ut autem sciatis quia potesta
tem habet filius hominis in terra dimittendi peccata ait para
litico 11 tibi dico surge et tolle grauatum tuum et uade in
domum tuam 12 et statim ille surrexit. et sublato graua
to abiit coram omnibus ita ut mirarentur et honorificarent
dm dicentes. quia nunquam sic uidimus. 13 **E**t egressus est rursus ad ma
re. omnisque turba ueniebat ad eum. et docebat eos 14 et cum
preteriret uidit leuin alfei sedentem ad teloneum. et ait
illi sequere me. et surgens secutus est eum. 15 **E**t factum est cum
accumberet in domo illius multi puplicani et peccatores
simul discumbebant cum ihu et discipulis eius. Erant enim
multi qui sequebantur eum. 16 et scribae et farisei uidentes quia
manducaret cum peccatoribus et puplicanis dice
bant discipulis eius quare cum puplicanis et peccatori
bus manducat et bibit magister uester. 17 **H**oc audito ihs
ait illis. non necesse habent sani medico sed qui male habent.
non enim ueni uocare iustos sed peccatores. 18 Et erant discipu
li iohannis et farisei ieiunanes. et ueniunt et dicunt illi. **C**ur
discipuli iohannis et fariseorum ieiunant. tui autem disci
puli non ieiunant. 19 et ait illis ihs nunquid possunt filii

6, 7 dicentes hic blasfemat: *erasit ipse* 8 spu suo: uel spu sco *ipse scriba* 12 grabatto m^1

nuptiarum quandiu est cum illis sponsus ieiunare quanto tem
pore secum habent sponsum non possunt ieiunare. [20] **U**eni
ent autem dies cum auferetur ab eis sponsus. et tunc ieiunabunt
in illis diebus. [21] **N**emo enim adsumentum panni rudis assuit
uestimento ueteri. Alioquin auferet supplimentum nou
um a ueteri et maior scissura fit. [22] et nemo mittit uinum
nouum in utres ueteres. Alioquin disrumpet uinum utres. et ui
num effundetur. et utres peribunt. sed uinum nouum in utres nouos
mitti debet. [23] **E**t factum est iterum cum sabbatis ambularet
ihs per sata discipuli eius ceperunt pregredi et uellere spi
cas. [24] farisei autem dicebant ei. ecce quid faciunt sabba
tis quod non licet. [25] **E**t ait illis nunquid legistis quod fecit dauid
quando [26] intrauit in domum di sub abiathar principe sacer
dotum. et panes propositionis manducat quos non licebat
manducare nisi solis sacerdotibus. et dedit eis qui cum
eo erant. [27] et dicebat illis sabbatum propter hominem factum
est. et non homo propter sabbatum. [28] itaque dns est filius hominis etiam
sabbati. 3 [1] **C**um intrauit iterum in sinagogam. et erat ibi homo
habens manum aridam. [2] et obseruabant eum si sabbatis
curaret ut accusarent eum. [3] et ait homini habenti manum
aridam surge in medium. [4] et dicit eis. si licet sabbatis
bene facere an male. animam saluam facere an perdere.
At illi tacebant. [5] et circumspiciens eos cum ira contri
status super cecitatem cordis eorum. dicit homini extende
manum tuam et extendit et restituta est manus illi.
[6] **E**xeuntes autem farisei cum herodianis consilium facie
bant aduersus eum quomodo eum perderent. [7] et ihs cum
discipulis suis secessit ad mare. **E**t multa turba

[24] licet: +eis m^1 [25] quid m^1 [1] Cum: uel Et *ipse scriba*

a galilea et iudea secuta est eum. [8] et ab hierusolimis et
ab idumea et de trans iordanen. et qui circa tirum et sido
nem multitudo magna audientes que faciebat uene
runt ad eum. [9] et dixit discipulis suis ut nauicula sibi de
seruiret propter turbam ne compremerent eum. [10] multos enim
sanabat ita ut inruerent in eum ut illum tangerent
quotquot autem habebant plagas. [11] et sps immundi cum illum
uidebant procedebant ei. Et clamabant dicentes
[12] tu es filius di. et uehimenter comminabatur eis. ne manifesta
rent illum. [13] Et ascendens in montem uocauit ad se
quos uoluit ipse et uenerunt ad eum [14] et fecit ut essent .xii. cum
illo. et ut mitteret eos predicare. [15] et dedit eis potesta
tem curandi infirmitates. et eiiciendi demonia. [16] Et impos
suit simoni nomen petrus. [17] et iacobum zebedei et iohanem
fratrem iacobi. et imposuit eis nomina bonarges. quod est filii
tonitrui. [18] et andream et pilippum et bartholomeum et
matheum et thomam et iacobum alfei et tatheum et simo
nem cannaneum [19] et iudam scariothis qui tradidit illum.
[20] Et uenerunt ad domum. et conuenit iterum turba ita ut non pos
sint neque panem manducare. [21] Et cum audissent
sui exierunt tenere illum. Dicebant enim quoniam in furorem
uersus est. [22] Et scribae qui ab hierusolimis descenderant
dicebant. quoniam belzebub habet. et quia in principe demo
niorum eiicit demonia. [23] Et conuocatis eis in parabulis
dicebat eis. quomodo potest satanas satanan eiicere.
[24] et si regnum in se diuidatur non poterit stare regnum
illud. [25] et si domus super semetipsam dispertiatur non poterit
domus illa stare. [26] et si satanas consurrexit in semet

[16] petrum m^1

ipsum dispertitus est et non potest stare sed finem habet. [27] **N**emo potest
uassa fortis ingrediens domum diripere nisi prius alligauerit
fortem. et tunc domum eius diripiet. [28] **A**men dico uobis quoniam omnia
dimittentur filiis hominum peccata et blasfemiae quibus
blasphemauerint. [29] qui autem blasfemauerit in spm scm non habet re
missionem in aeternum sed reus erit aeterni dilicti. [30] Quoniam dicebant
spm immundum habet. [31] **E**t uenerunt mater eius et fratres. et foris
stantes miserunt ad eum uocantes eum. [32] et sedebat circa
eum turba. et dicunt ei. ecce mater tua et fratres tui et sorores
tuae foris querunt te. [33] et respondens eis ait. que mater mea et fratres
mei. [34] et circumspiciens eos qui in circuitu eius sedebant ait.
ecce mater mea et fratres mei. [35] qui autem fecerit uoluntatem di hic
frater meus et soror mea et mater est. 4 [1] **E**t iterum coepit docere
ad mare. et congregata est ad eum turba multa. ita ut in na
uim ascendens sederet in mari. et omnis turba circa
mare super terram erat. [2] et docebat eos in parabulis
multa et dicebat illis in doctrina sua [3] audite. **E**cce exiit
seminans ad seminandum. [4] et cum seminat aliud cecidit
circa uiam. et uenerunt uolucres et comederunt illud. [5] Ali
ud uero cecidit super petrosa ubi non habuit terram multam.
et statim exortum est quoniam non habebat altitudinem terrae
[6] et quando exortus est sol exestuauit. et eo quod non habebat
radicem exaruit. [7] et aliud cecidit in spinas et ascen
derunt spinae et suffocauerunt illud et fructum non dedit.
[8] Et aliud cecidit in terram bonam et dabat fructum
ascendentem et crescentem. et adferebat unum trigissimum.
et unum sexagissimum. et unum centissimum. [9] et dicebat
qui habet aures audiendi audiat. [10] **E**t cum esset singularis

[28] dimittuntur m^1 [35] qui autem fecerit: uel qui enim fecit *ipse scriba* [1] cepit m^1
[2] illos m^1, *sed* eos m^2 parabolis m^2 [8] triginta m^1 sexaginta m^1 centum m^1

interrogauerunt eum hii qui cum eo erant .xii. para
bulas [11] et dicebat eis. **U**obis datum est scire mi
sterium regni đi. illis autem qui foris sunt in parabulis
omnia fiunt. [12] ut uidentes uideant et non uideant.
et audientes audiant et intelligant ne quando conuertan
tur et demittantur eis peccata. [13] et ait illis nescitis
parabulam hanc. et quomodo omnes parabulas co
gnoscetis. [14] **Q**ui seminat uerbum seminat. [15] hi autem sunt
qui circa uiam ubi seminatur uerbum et confestim uenit et cum audierint
confestim uenit satanas et aufert uerbum quod semina
tum est in corde eorum. [16] et hii sunt similiter qui super petrosa
seminantur. qui cum audierint uerbum statim cum gaudio
accipiunt illud. [17] et non habent radicem in se sed tempo
rales sunt. Deinde orta tribulatione et persecutio
ne propter uerbum confestim scandalizantur. [18] Et alii sunt
qui in spinis seminantur. hii sunt qui uerbum audiunt [19] et erum
pna seculi et deceptio diuitiarum et circa reliqua concu
piscentiae introeuntes suffocant uerbum et sine fruc
tu efficitur. [20] et hii sunt qui super terram bonam seminati sunt
qui audiunt uerbum et suscipiunt. et fructificant
unum .xxx. unum sexaginti. unum .c. [21] **E**t dicebat illis
nunquid uenit lucerna ut sub modio ponatur aut
sub lecto. nonne ut supra candelabrum pȯnatur.
[22] **N**on enim est aliquid absconditum quod non manifestetur
nec factum est occultum sed ut in palam ueniat. [23] **S**i quis
habet aures audiendi audiat. [24] **E**t dicebat illis
uidete quid audiatis. In qua mensura mensi fueritis
remitietur uobis et adiicietur uobis. [25] Qui enim habet et dabitur ei.

[12] et non intelligant *m*[1] et cum audierint *ipse scriba*

[15] ūbū et confestim uenit : *erasit et substituit* uerbum.

et qui non habet etiam quod habet auferetur ab illo. [26] Et dicebat. sic
est regnum đi quemadmodum si faciat homo sementem in terra
[27] et dormiat et exurgat nocte ac die et semen germin
at et increscat dum nescit ille [28] ultro enim terra fruc
tifecat primum herbam. deinde spicam. deinde ple
num fructum in spica. [29] Et cum se produxerit fructus
statim mittit falcem quoniam messis đi adest. [30] Et dicebat
cui adsimulabimus regnum đi. aut cui parabulae
comparabimus illud. [31] sic est ut granum sinapis quod cum
seminatum fuerit in terra. Et cum minus est omnibus seminibus que sunt
in terra. [32] Et cum seminatum fuerit ascendit. et fit maius omnibus
oleribus et facit ramos magnos ita. ut possint
sub umbra eius aues celi habitare. [33] Et talibus multis
parabulis loquebatur eis uerbum pro ut poterant audire.
[34] sine parabula autem non loquebatur eis. Seorsum autem discipu
lis suis diserebat omnia. [35] Et ait illis die illa cum sero
esset factum transeamus contra. [36] et dimittentes turbam adsumunt
eum. ita ut in naui erant et aliae naues erant cum illo.
[37] et facta est procella magna uenti et fluctus mittebat in
nauem ita ut impleretur nauis. [38] et erat ipse in pupi
super ceruical dormiens. et excitant eum et dicunt ei magi
ster. non ad te pertinet quia perimus. [39] Et exurgens comminatus est
uento et dixit mari tace et obmutescere. et cessauit
uentus et facta est tranquilitas magna in mari. [40] et ait illis
qui timidi estis. necdum habetis fidem et timuerunt
magno timore. et dicebant ad alterutrum. quis pu
tas est iste quia uentus et mare oboediunt ei. 5 [1] Et uenerunt
trans fretum maris in regionem gerasenorum [2] et exeunti

[29] đi: *erasum* [39] tranquillitas m^1

ei de naui statim occurrit ei de monumentis homo in
spu immundo. [3] qui domicilium habebat in monumentis.
et neque catenis iam quisquam eum poterat ligare. [4] quoniam
sepe conpedibus et catenis uinctus disrupisset ca
tenas. et comminuisset. et nemo poterat eum domare.
[5] et semper nocte ac die in monumentis et in montibus erat.
et clamans et concidens se lapidibus. [6] **U**idens autem ihm
a longue cucurrit et adorauit eum. [7] et clamans uo
ce magna dixit. quid mihi et tibi ihu fili di summi. adiuro
te per dm ne me torqueas. [8] Dicebat enim illi ihs exi
sps immunde ab homine. [9] et interrogabat eum quod tibi nomen est
et dicit ei legio nomen mihi est quia multi sumus. [10] et deprecabatur eum
multum ne se expelleret extra regionem. [11] Erat autem ibi
circa montem grex porcorum magnus pascens. [12] et depreca
bantur eum sps dicentes. mitte nos in porcos. ut in eos in
troeamus. [13] et concessit eis statim ihs. et exeuntes sps immun
di introierunt in porcos. et magno impetu grex precipitatus
est in mare. Erant autem quasi duo milia. et suffocati sunt in
mari. [14] qui autem pascebant eos fugerunt et nuntiauerunt in
ciuitatem et in agros. et egressi sunt uidere quid esset facti. [15] et ue
niunt ad ihm. et uident illum qui a demonio uexabatur
sedentem uestitum. et sanae mentis. et timuerunt. [16] et narra
uerunt illis que uiderant qualiter factum esset ei qui demonium
habuerat et de porcis. [17] et rogare eum coeperunt ut desce
deret a finibus eorum. [18] **C**umque ascenderet nauim coe
pit illum deprecari qui demonio uexatus fuerat ut esset
cum illo [19] et non admisit eum. sed ait illi. uade in domum tuam
ad tuos et adnuntia illis quanta tibi dns fecerit et misertus

sit tui. [20] et abiit et coepit predicare in decapoli
quanta sibi fecisset ihs. et omnes mirabantur.
[21] Et cum transcendisset ihs in naui rursus trans fretum
conuenit turba multa ad illum. et erat circa mare.
[22] Et uenit quidam de archisinagogis nomine iarus. et uidens
eum procedit ad pedes eius. [23] et deprecabatur eum multum dicens.
quoniam filia mea in extremis est. ueni impone manus super eam
ut salua sit et uiuat. [24] Et abiit cum illo. et sequebatur eum
turba multa. et comprimebant illum. [25] et mulier que
erat in profluuio sanguinis annis .xii. [26] et fuerat mul
ta perpessa a compluribus medicis. Et erogauerat omnia
sua. nec quicquam profecerat. sed magis deterius habebat.
[27] cum audisset de ihu uenit in turba retro et tetigit
uestimentum eius. [28] dicebat enim quia si uel uestimentum eius tetigero
salua ero. [29] Et confestim siccatus est fons sanguinis eius.
et sensit corpore quod sannata esset a plaga. [30] Et sta
tim ihs cognoscens in semetipso uirtutem que exie
rat ab eo. Conuersus ad turbam aiebat. quis tetigit
uestimenta mea [31] et dicebant ei discipuli uides turbam
comprementem te et dicis quis me tetigit. [32] Et circumspi
ciebat uidere illam que hoc fecerat. [33] mulier autem tre
mens et timens. sciens quod factum esset in se uenit et proce
dit ante eum et dixit ei omnem ueritatem. [34] ihs autem dixit ei. filia fi
des tua te saluam fecit. uade in pace et esto sana
a plaga tua. [35] Adhuc eo loquente ueniunt ad archisi
nagogum dicentes. quia filia tua mortua est quid ultra uexas
magistrum. [36] ihs autem uerbo quod dicebatur audito ait archi
sinagogo. noli timere. tantummodo crede. [37] et non admisit quemquam

[22] procidit m^1 [32] eam m^1 [33] procidit m^1

sequi se nisi petrum et iacobum et iohannem fratrem iaco
bi. [38] Et ueniunt in domum ẹt archisinagogi et uidet
tumultum. et flentes et hieiulantes mul. [39] et ingressus ait eis.
quid turbamini et ploratis. puella non est mortua sed dor
mit. [40] Et inridebant eum. ipse uero eiectis omnibus assumpsit patr
em et matrem puellae. et qui secum erant. et ingressus ubi erat
puella iacens. [41] et tenens manum puellae ait illi. tabitha
cumi quod est interpretatum puella tibi dico ẹxsurge. [42] et confestim
surrexit puella et ambulabat. Erat autem annorum .xii.
Et obstuerunt stupore maximo. [43] et precepit illis uehementer
ut nemo id sciret. et dixit dari illi manducare. 6 [1] **E**t egressus
inde abiit in patriam suam. et sequebantur eum discipuli
sui. [2] Et facto sabbato coepit in sinagoga docere. et mul
ti audientes admirabantur in doctrina eius dicentes. unde
huic hec omnia. et que est sapientia que data est illi. et uirtutes
tales que per manus eius efficiuntur. [3] nonne iste est fabri filius et
mariae frater iacobi et ioseph et iudae et simonis. nonne et
sorores eius hic nobiscum sunt. et scandalistabantur in illo.
[4] **E**t dicebat illis ihs quia non est profeta sine honore nisi in patria
sua et in cognatione sua et in domo sua. [5] et ideo non poterat ibi
uirtutem ullam facere nisi paucos infirmos inpossitis
manibus curauit. [6] et mirabatur propter incredulitatem eorum.
Et circuibat castella in circuitu docens. [7] Et conuocauit
xii. et coepit eos mittere binos. et dabat illis potesta
testatem spuum immundorum. [8] et precepit eis ne quid tolle
rent in uia nisi uirgam tantum. non peram. non panem. neque in
zona aes [9] sed calciatos sandaliis. et ne induerentur duabus
tonicis. [10] **E**t dicebat eis quocumque introieritis in domum

[39] ingresus (*sic*) m^1 [42] obstupuerunt m^1 [43] precipit m^1 [5] inpositis m^1
[7] potestatem m^1 [9] sandaliis: .i. ó assaib m^1

illic manete donec exeatis inde. [11] et quicumque non receper
int uos nec audierint exe uos exeuntes inde excutite
puluerem de pedibus uestris in testimonium illis. [12] et exe
untes predicabant ut poenitentiam agerent. [13] et demo
nia multa eiiciebant. et ungebant oleo multos
egrotos et sanabant. [14] Et audiuit erodes rex mani
festum enim factum est nomen eius et dicebat. quia iohannes babtista sur
rexit a mortuis. et propterea operantur uirtutes in illo.
[15] Alii autem dicebant quia helias est. Alii autem dicebant profeta
est quasi unus ex profetis. [16] Quo audito erodes ait quem ego de
collaui iohannem hic a mortuis resurrexit. [17] Ipse
enim erodes misit et tenuit iohannem et uinxit eum in carce
rem propter herodiadem uxorem fratris sui pilippi quia
duxerat eam. [18] Dicebat enim iohannes erodi non licet tibi habere
uxorem fratris tui. [19] erodes autem insidiabatur illi et uolebat
occidere eum nec poterat. [20] erodes enim metuebat iohannem sci
ens eum uirum iustum et sc̄m et custodiebat eum. et audito eo
quod multa faciebat. et libenter eum audiebat. [21] Et cum
dies oportunus accesisset erodes natalis sui cenam
fecit principibus et tribunis et primis galileae. [22] Cumque
introisset filia ipsius herodiadis et saltasset et pla
cuisset erodi simulque recumbentibus rex ait matri
puellae. Pete a me quod uis et dabo filiae tuae [23] et iurauit
illi quia quicquid petieris dabo tibi licet demedium
regni mei [24] que cum exisset dixit matri suae. quid petam.
at illa dixit. caput iohannis babtistae. [25] Cumque introisset sta
tim cum festinatione ad regem petiuit dicens. uolo ut proti
nus des mihi in disco caput iohannis babtistae. [26] Et contristatus est rex

[12] penitentiam m^1 [22] matri *erasum* filiae tuae: tibi m^1 [23] iurauit: +multa m^1

propter iusiurandum et propter simul recumbentes noluit eam
contristare. [27] sed miso spiculatore precepit afferi caput
eius in disco. Et decollauit eum in carcere [28] et attulit caput
eius in disco. et dedit illud puellae. et puella dedit matri
suae. [29] Quo audito discipuli eius uenerunt et tulerunt corpus
eius et posuerunt illud in monumento. [30] Et conuenientes apo
stoli ad ihm nuntiauerunt illi omnia que egerant et docu
erant. [31] Et ait illis uenite seorsum in desertum locum.
et requiescite pussillum. erant enim qui ueniebant et re
diebant multi. nec manducandi spatium habebant.
[32] Et ascendentes in naui abierunt in desertum locum seorsum
[33] et uiderunt eos abeuntes. et cognouerunt multi. et pede
stres de omnibus ciuitatibus conuenerunt illuc. et preuenerunt
eos. [34] et exiens uidit ihs turbam multam. et misertus
est super eos quia erant sicut oues non habentes pastorem. et coe
pit docere illos multa. [35] Et cum iam hora multa
fieret accesserunt discipuli eius dicentes. desertus est locus
hic et iam hora preteriit. [36] dimitte illos ut euntes in proxi
mas uillas et uicos emant sibi cybos quos man
ducent. [37] et respondens ait eis. date illis manduca
re. et dixerunt ei. euntes ememus denariis ducen
tis panes et dabimus eis manducare. [38] et dicit eis.
Quot panes habetis ite et uidete. et cum cognouissent
dicunt .u. et .$\overset{os}{\text{II}}$. pisces. [39] et precepit illis. ut accumbere facerent
omnes secundum contubernia super uiride foenum. [40] et discubuerunt
in partes per singulas arias per centenos et per quinquagenos. [41] et acceptis .u.
panibus et duobus piscibus intuens in celum. et benedixit et
fregit panes et dedit discipulis suis ut ponerent ante

[27] Et decollauit . . . cap. eius in disco *rescripsit se corrigens ipse scriba in rasura uerborum*
Et dedit . . . matri suae [30] egerunt m^1 [36] cibos *ipse*
[38] dicunt : +ei m^1 [40] per singulas arias *erasit ipse scriba*

eos. et duos pisces diuisit omnibus. [42] et manducaue
runt omnes et saturati sunt. [43] et sustulerunt reliquias
fragmentorum .xii. cophinos plenos et de piscibus.
[44] Erant autem qui manducauerunt .u. milia hominum.
[45] Et statim coegit discipulos suos ascendere
nauim ut precederent eum trans fretum ad bethzaidam
donec ipse dimitteret populum. [46] Et cum dimisisset eos
abiit in montem orare. [47] Et cum sero esset erat na
uis in medio mari. et ipse solus in terra [48] et uidens eos
laborantes in remigando. erat enim uentus contrarius
eis. et circa quartam uigiliam noctis uenit ad eos am
bulans super mare. et uolebat preterire eos. [49] at illi ut
uiderunt eum ambulantem super mare. putauerunt
fantasma esse. et exclamauerunt. [50] omnes enim uiderunt
et conturbati sunt. et statim locutus est cum eis et dixit
illis. confidite ego sum nolite timere. [51] Et ascen
dit ad illos in nauim. et cessauit uentus. et plus magis
intra se stupebant. [52] non enim intellexerunt de panibus.
erat enim cor illorum obcecatum. [53] et cum transfretassent
peruenerunt in terram genezar et applicauerunt. [54] Cumque
egressi essent de naui continuo cognouerunt eum. [55] et percur
rentes uniuersam regionem illam. coeperunt in grabat
tis eos qui male habebant circumferre. ubi audie
bant eum esse. [56] et quocumque introibat in uicos uel in uillas aut
ciuitates in plateis ponebant infirmos. Et depreca
bantur eum ut uel fimbriam uestimenti eius tangerent et
quotquot tangebant salui fiebant. 7 [1] Et conueniunt
ad eum farisei. et quidam de scribis uenientes ab hieruso

2 Et cum uidissent quosdam ex discipulis eius communibus manibus id est non lotis manducare panes ui-
tuperauerunt. 3 pharisei enim et omnes iudei nisi crebro la-
uent manus non manducant tenentes traditionem
seniorum 4 et a foro uenientes nisi baptizentur non comedunt.
et alia multa sunt que tradita sunt illis seruare.
baptismata calicum et urceorum et aeramentorum et lectorum.
5 Et interrogabant eum pharisei et scribae quare discipuli
tui non ambulant iuxta traditionem seniorum. sed communibus manibus manducant panem. 6 At ille respondens
dixit eis. bene prophetauit esaias de uobis hypocritis. sicut
scriptum est. populus hic labiis me honorat. cor autem
eorum longe est a me. 7 in uanum autem me colunt docentes
doctrinas et precepta hominum. 8 relinquentes enim man-
data di tenentis traditionem hominum. baptismata
urceorum et calicum. et alia similia his facitis multa.
9 et dicebat illis bene irritum facitis mandatum di
ut traditionem uestram teneatis. 10 moyses enim dixit. hono-
ra patrem tuum et matrem tuam. et qui maledixerit patri
aut matri morte moriatur. 11 uos autem dicitis si dixerit homo
patri aut matri corban. quod est donum quodcumque est ex me ti-
proderit. 12 et ultra non dimittitis eum quicquam facere patri suo
aut matri 13 rescindentes uerbum di per traditionem uestram
quam tradidistis. et similia huiusmodi multa facitis.
14 et aduocans iterum turbam dicebat illis. audite
me omnes et intelligite. 15 nihil est extra hominem introiens in eum
quod possit eum coinquinare. sed que de homine procedunt

6 longue m².

illa sunt que coinquinant hominem. [16] si quis habet aures audi
endi audiat. [17] Et cum introisset in domum a turba
interrogabant eum discipuli eius parabulam. [18] et ait
illis. sic et uos inprudentes estis non intellexistis quia omne
extrinsicus introiens in hominem non potest eum communicare.
[19] quia non introit in cor eius. sed in uentrem et in secessum exit.
purgans omnes escas. [20] Dicebat autem quoniam que de homine
exeunt illa communicant hominem. [21] ab intus enim de cor
de hominum suggestiones malae procedunt. adulteria.
fornicationes. homicidia. [22] furta. auaritiae. nequitiae.
dolus. inpudicitia. oculus malus. blasfemia. superbia.
stultitia. [23] omnia hec mala ab intus procedunt et commoni
cant hominem. [24] Et inde surgens abiit in fines tiri
et sidonis. et ingressus domum neminem eum uoluit scire.
et non potuit latere. [25] mulier enim statim ut audiuit de eo
cuius habebat filia spm immundum intrauit et proce
dit ante pedes eius. [26] Erat autem mulier gentilis sirophi
nissa genere. Et rogabat eum ut demonium eiice
ret de filia eius. [27] Qui dixit illi sine prius saturari filios. non est enim
bonum sumere panem filiorum et mittere canibus. [28] at
illa respondit et dicit ei. utique dñe nam et castelli sub
mensa comedunt de micis puerorum. [29] et ait illi ihs.
propter hunc sermonem uade. exiit demonium de filia tua.
[30] et cum abisset in domum suam. inuenit puellam iacentem
supra lectum et demonium exiisse. [31] Et iterum exiens de fi
nibus tiri uenit per sidonem ad mare galileae. inter me
dios fines decapoleos. [32] et adducunt ei surdum

[18] intelligitis m^1 n *primo fuit* r
[21] cogitationes m^1
[25] procidit m^1
[27] panem :
[28] catelli m^1

et mutum. et deprecabantur eum ut imponat illi manum.
33 et apprehendens eum de turba seorsum. misit digitos
suos in auriculas. et expuens tetigit linguam
eius. 34 et suspiciens in celum ingemuit. et ait illi. epheta
quod est adaperire. 35 Et statim apertae sunt aures eius. et solu
tum est uinculum linguae eius. et loquebatur recte.
36 et precepit illis ne cui dicerent. Quanto autem eis precipie
bat tanto magis plus predicabat. 37 et eo amplius ad
mirabantur dicentes. bene omnia fecit. et surdos facit
audire. et mutos loqui. 8 1 IN illis diebus iterum cum tur
ba multa esset nec haberent quod manducarent conuoca
tis discipulis ait illis 2 misereor super turba quia ecce
iam triduo sustinent me. nec habent quod manducent.
3 Et si dimissero eos ieiunos in domum suam defici
ent in uia. Quidam enim ex eis de longue uenerunt. 4 et respon
derunt ei discipuli sui. unde istos poterit quis hic satura
re panibus in solitudine. 5 Et interrogauit eos quot
panes habetis. qui dixerunt .uii. 6 et precepit turbae
discumbere super terram. et accipiens .uii. panes gratias
agens fregit et dabat discipulis ut apponerent
ante eos. et apposuerunt turbae. 7 et habebant piscicu
los paucos. Et ipsos benedixit. et iusit apponi. 8 et man
ducauerunt. et saturati sunt. et sustulerunt quod superfuerat de
fragmentis .uii. sportas. 9 Erant autem qui manducaue
runt quasi .iiii. milia. et dimisit eos. 10 et statim ascen
dens nauim cum discipulis suis. uenit in partes dal

manutha. [11] Et exierunt farisei et coeperunt conquirere
cum eo. querentes ab illo signum de celo temptantes eum.
[12] et ingemescens spū ait. Quid generatio ista querit
signum. amen dico uobis si dabitur generationi isti signum.
[13] et dimittiens eos ascendens iterum nauim abiit
trans fretum. [14] et obliti sunt sumere panes. et nisi unum panem
non habebant secum in naui. [15] Et precipiebat eis dicens.
uidete et cauete a fermento fariseorum et fermento he
rodis. [16] Et cogitabant ad alterutrum dicentes. quia panes
non habemus. [17] quo cognito iħs ait illis. quid cogitatis quia pa
nes non habetis. nondum cognoscitis neque intelligitis.
adhuc cecatum habetis cor uestrum. [18] oculos habentes
non uidetis. et aures habentes non auditis. nec recordamini
[19] quando .u. panes fregi in .u. milia uirorum. quot cofinos
fragmentorum sustulistis. dicunt ei duodecim. [20] quando et .uii.
panes in .iiii. or milia. quot sportas fragmentorum sustuli
stis. et dicunt ei .uii. [21] et dicebat eis. quomodo nondum intelli
gitis. [22] Et ueniunt bethsaida. et adducunt ei cecum
et rogabant eum ut illum tangeret. [23] et apprehendens
manum ceci eduxit eum extra uicum. et expuens in oculos
eius inpositis manibus suis interrogauit eum si aliquid uide
ret. [24] et aspiciens ait. uideo homines uelut arbores am
bulantes. [25] deinde iterum inposuit manus super oculos
eius. et coepit uidere. et restitutus est ita ut uideret
clare omnia. [26] et misit illum in domum suam dicens. Uade
in domum tuam. et si in uicum introieris nemini dixeris.
[27] Et egressus est iħs et discipuli eius in castellum cessarreae pilip

∾ pi

[12] si : uel non *ipse scriba* [13] dimittens m^1 [25] cepit m^1 [27] cessareae *ipse*

et in uia interrogabat discipulos suos dicens eis. quem me dicunt
esse homines. [28] qui responderunt illi dicentes. iohannem babtizam.
alii heliam. alii uero quasi unum de profetis. [29] Tunc dicit illis
uos uero quem me dicitis esse. **R**espondens petrus ait ei. tu
es xp̄s. [30] et comminatus est eis ne cui dicerent de illo. [31] et
coepit docere illos. quoniam oportet filium hominis mul
ta pati. et reprobari a senioribus et a summis sacer
dotibus et scribis et occidi. et post tres dies resurgere.
[32] et palam uerbum loquebatur. **E**t apprehendens eum petrus
coepit increpare illum. [33] qui conuersus et uidens discipulos suos com
minatus est petro dicens. uade retro me satanas.
quoniam non sapis que đi sunt sed que hominum. [34] **E**t conuocata turba
cum discipulis suis dixit eis. si quis uult post me sequi deneget
se ipsum. et tollat crucem suam et sequatur me. [35] qui
enim uoluerit animam suam saluam facere perdet eam. qui
autem perdedirit animam suam propter me et euangelium saluam
eam faciet [36] quid enim proderit homini si lucretur mundum
totum et detrimentum faciet animae suae. [37] aut quid dabit
homo commotationem pro anima sua. [38] **Q**ui enim me confussus
fuerit et mea uerba in generatione ista adultera et pec
catrice. Et filius hominis quem negaberit confundet eum cum uenerit in glo
ria patris sui cum angelis sc̄is. [39] **E**t dicebat illis
amen dico uobis quia sunt quidam de hic stantibus qui non gusta
bunt mortem donec uideant regnum đi ueniens in
uirtute sua. 9 [1] Et post dies .ui. assumsit iħs petrum et iaco
bum et iohannem. et ducit illos in montem excelsum seorsum
solus et transfiguratus est coram ipsis. [2] et uestimenta eius facta

[38] confessus fuerit m^1 quem negaberit : *erasit ipse*

sunt splendentia candida nimis uelut nix qualia fullo
super terram non potest candida facere. [3] et apparuit illis he
lias cum moŷse. Et erant loquentes cum iħu. [4] et respondens
petrus ait iħu robbi. bonum est nobis hic esse. et faciamus
trea tabernacula. tibi unum. et moŷsi unum. et heliae unum.
[5] non enim sciebat quid diceret. erant autem timore exterriti. [6] et
facta est nubs obumbrans eos. et uenit uox de nube dicens.
hic est filius meus carissimus audite illum. [7] Et statim circum
spicientes neminem amplius uiderunt nisi iħm tantum secum.
[8] Et descendentibus illis de monte precipit illis ne cui que
uidissent narrarent. nisi cum filius hominis a mortuis resur
rexerit. [9] Et uerbum continuerunt apud se conquirentes quid esset
cum a mortuis resurrexerit. [10] Et interrogabant eum dicentes.
quid ergo dicunt farisei et scribae quia heliam oporteat primum
uenire. [11] qui respondens ait illis. helias cum uenerit primo
restituet omnia. et quomodo scriptum est in filium hominis ut multa
patiatur et contempnatur. [12] sed ego dico uobis quia helias uenit.
et fecerunt illi quecumque uoluerunt. sicut scriptum est de eo.
[13] Et ueniens ad discipulos suos uidit turbam magnam circa
eos. et scribas conquirentes cum illis. [14] et confestim omnis populus ui
dens eum stupepactus est et expauerunt et occurrentes sa
lutabant eum. [15] et interrogauit eos quid inter uos conquiritis.
[16] Et respondens unus de turba dixit. magister attuli filium
meum ad te habentem sp̄m immundum. [17] qui ubicumque eum apprehen
derit allidit eum. et spumat et stridet dentibus et arescit.
et dixi discipulis tuis ut eiicerent illum et non potuerunt. [18] qui respondens

[4] nos *ipse* [12] ego : *erasit ipse* [14] stupefactus m^1 [17] allidit : uel elidit m^1

eis dicit. **O** generatio incredula quandiu apud uos ero. quan
diu uos patiar. adferte illum ad me. [19] et attulerunt
eum. et cum uidisset illum statim sps conturbauit eum. et elisus in
terram uolutabatur spumans. [20] **E**t interrogauit patrem eius
quantum temporis est ex quo hoc ei accedit. at ille ait. ab
infantia. [21] et frequenter eum in ignem et in aquas misit. ut eum perde
ret. sed si quid potes adiuua nos misertus nostri. [22] Ihs autem
ait illi si potes credere omnia posibilia sunt credenti.
[23] et continuo exclamans pater pueri cum lacrimis aiebat
credo adiuua incredulitatem meam. [24] **E**t cum uideret ihs
concurrentem turbam comminatus est spui immundo dicens illi.
surde et mute sps ego tibi precipio exi ab eo. et am
plius ne introeas in eum. [25] et exclamans et multum discer
pens eum exiit ab eo. et factus est sicut mortuus ita ut multi
dicerent quia mortuus est. [26] ihs autem tenens manum eius eleuauit
eum et surrexit. [27] **E**t cum introisset in domum discipuli eius
secreto interrogabant eum quare non potuimus eiicere illum.
[28] et dixit illis. hoc genus in nullo potest exire nisi in oratione et
ieiunio. [29] **E**t inde profecti pretergrediebantur galileam nec
uolebat quemquam scire. [30] Docebat autem discipulos suos et
dicebat illis. quoniam filius hominis tradetur in manus hominum.
et occident eum. et occissus tertia die resurget. [31] at illi
ignorabant uerbum. et timebant interrogare eum.
[32] **E**t uenerunt capharnaum. qui cum domi essent interrogabat
eos quid in uia tractabatis. [33] At illi tacebant. siquidem
inter se in uia disputauerant si quis esset illorum maior.

[34] et residens uocauit .xii. et ait illis. si quis uult primus
esse erit omnium nouissimus et omnium minister. [35] Et accipi
ens puerum statuit eum in medio eorum quem ut dñs iħs complexus
esset ait illis. [36] quisquis unum ex huiusmodi pueris rece
perit in nomine meo me recipit. **E**t quicumque me susce
perit non me suscipit sed eum qui me misit. [37] **R**espondit
illi iohannes dicens. magister uidimus quendam in nomine
tuo eiicientem demonia qui non sequitur nos et prohibuimus
eum. [38] iħs autem ait nolite prohibere eum. **N**emo enim est qui faci
uirtutem in nomine meo. et possit male cito male loqui
de me. [39] qui enim non est aduersum uos pro uobis est. [40] **Q**uisquis enim de
derit potum uobis calicem aquae in nomine meo quia xp̄i est
is. amen dico uobis non perdet mercedem suam. [41] Et quisquis
scandalizauerit unum ex his pussillis credentibus
in me. bonum est ei magis si circumdaretur mola assina
ria in collo eius. et in mare mitteretur. [42] et si scandalizauerit
te manus tua abscide illam. **B**onum est tibi debilem
introire in uitam quam duas manus habentem ire in gehennam
et in ignem inextingibilem. [43] **U**bi uermis eorum non moritur et i
gnis non extingitur. [44] et si pes tuus scandalizat te am
puta illum. Bonum est tibi claudum introire in uitam aeternam
quam duos pedes habentem mitti in gehennam ignis inextingi
bilis. [45] ubi uermis eorum non moritur. et ignis non extingitur.
[46] quod si oculus tuus scandalizat e̥i̥ te eiice eum. Bonum est
tibi luscum introire regnum đi quam duos oculos habentem
mitti in gehennam ignis. [47] ubi uermis eorum non moritur. et ignis

[35] ut complexus (– dñs iħs) *m** [38] male *pri. erasit ipse*

non extingitur. 48 Omnis enim igni sallietur et omnis uictima sallietur.
49 Bonum est sal. quod si sal insulsum fuerit in quo illud condietis.
habete in uobis sal et pacem habete inter uos. 10 1 Et inde
exurgens uenit in fines iudae ultra iordanen. et con
ueniunt iterum turbae ad eum. et sicut consuerat iterum doce
bat illos. 2 et accedentes farisei interrogabant eum si li
cet uiro uxorem dimittere temptantes eum. 3 At ille
respondens dixit eis. quid uobis precepit moŷses. 4 qui dixerunt.
moŷses permisit libellum repudii scribere et dimittere.
5 Quibus respondens iħs ait. ad duritiam cordis uestri scrip
sit uobis preceptum illud. 6 Ab initio autem creaturae masculum
et feminam fecit eos đs. 7 propter hoc relinquet homo patrem
suum et matrem et adherebit ad uxorem suam.
8 Et erunt duo in carne una. Itaque iam non sunt duo sed
una caro. 9 quod ergo đs coniunxit homo non separet. 10 Et in
domu iterum discipuli eius de eodem interrogauerunt eum.
11 Et dicit illis quicumque dimisserit uxorem suam et aliam
duxerit adulterium committit super eam. 12 et si uxor dimis
serit uirum suum et alii nubserit mechatur.
13 Et offerebant illi paruulos ut tangerent illos.
discipuli autem comminabantur offerentibus. 14 quos cum uide
ret iħs indigne tuliit. et ait illis. sinite paru
ulos uenire ad me. et ne prohibueritis eos. talium
enim est regnum đi. 15 Amen dico uobis quisque non receperit re
gnum đi uelut paruulus non intrauit in illud. 16 et comple
xans eos et imponens manus super illos benedicebat illos.

7 ad ux. suam: uel uxori suae *ipse scriba* 8 carne: care (*sic*) m^1

17 Et cum egressus esset in uiam procurrens quidam genu flexo ante
eum rogabat eum. dicens. magister bone quid faciam
ut uitam aeternam percipiam. 18 Iħs autem dixit ei. quid me dicis
bonum nemo bonus nisi unus ds. 19 precepta nosti. ne ad
ulteres. ne occidas. ne fureris. ne falsum testimoni
um dixeris. ne feceris fraudem feceris. Honora patrem tuum
et matrem. 20 At ille respondens ait. magister omnia hec
obseruaui a iuuentute mea. 21 Iħs autem intuitus eum
dilexit eum. et dixit illi. unum tibi deest. uade quecumque ha
bes uende et da pauperibus et habebis thesaurum
in celo. et ueni sequere me. 22 qui contristatus in uerbo
abiit morens. erat enim habens possessiones multas.
23 Et circumspiciens iħs ait discipulis suis quam dificile
qui pecunias habent regnum đi introire. 24 Discipuli
autem obstuebant in uerbis eius. At iħs rursus respondens
ait illis. filioli quam dificile est confidentes in pecuniis
in regnum đi introire. 25 Facilius est enim camellum per fora
men acus transire quam diuitem intrare regnum đi. 26 qui ma
gis admirabantur dicentes ad semetipsos. et quis potest
saluus fieri. 27 et intuens illos iħs ait. Apud homines in
possibile est. sed non apud đm. Omnia enim sunt possibilia apud
đm. 28 et coepit petrus dicere. ecce nos dimissimus omnia
et secuti sumus te. 29 et respondens iħs dixit amen dico uobis.
nemo est qui relinquerit domum aut fratres aut sorores aut patr
em aut matrem aut filios aut agros propter me et propter euange
lium 30 qui non accipiat centies tantum nunc in tempore hoc. domos
et fratres et sorores et matres et filios et agros cum persecutio
nibus

19 feceris *pri. erasit ipse* 29 Respondens iħs ait m^1

et in seculo futuro uitam aeternam. [31] Multi enim erunt
primi nouissimi et nouissimi primi. [32] Erant autem in uia
ascendentes in hierusolimam. et precedebat illos
ihs et stupebant et sequentes timebant. Et assu
mens iterum .xii. coepit illis dicere que essent ei uentura
[33] quia ecce ascendimus hierusolimam et filius hominis tradetur
principibus sacerdotum et scribis. et dampnabunt
eum morte. et tradent eum gentibus [34] et illudent ei et conspu
ent eum. et flagillabunt eum. et interficient eum. et tertia die
resurget. [35] Et accederunt ad eum iacobus et iohannis fi
lii zebedei dicentes. magister uolumus ut quodcumque petie
rimus facias nobis. [36] At ille ait eis quid uultis ut
faciam uobis. [37] Et dixerunt da nobis ut unus ad dexteram
tuam. et alius ad sinistram tuam sedeamus in gloria tua.
[38] ihs autem ait eis. nescitis quid petatis. potestis calicem
bibere quem ego bibo aut babtismo quo ego babtizor
babtizari. [39] At illi dixerunt ei possumus. ihs autem ait
eis calicem quidem quem ego bibo bibetis et babtismo
quo ego babtizor babtizabimini. [40] sedere autem ad dex
teram meam uel ad sinistram non est meum dare sed quibus para
tum est. [41] Et audientes .x. coeperunt indignari iacobo
et iohanni. [42] ihs autem uocans eos ait illis. scitis quia hii qui
uidentur principari gentibus dominantur eis. et principes
eorum potestatem habent ipsorum. [43] non ita est autem in uobis. sed quicumque
uoluerit fieri maior. erit uester minister. [44] et quicumque uolu
erit in uobis primus esse erit omnium seruus. [45] Nam et filius hominis
non uenit ut ministraretur ei. sed ut ministraret et daret animam

suam redemptionem pro multis. [46] Et ueniunt hericho
et proficiscente eo de hericho et discipulis eius et plu
rima multitudine filius cuiusdam timaei barthimeus
cecus sedebat iuxta uiam mendicans. [47] qui cum audisset
quia ihs nazarenus est coepit clamare et dicere. filii
dauid ihu miserere mei. [48] et comminabantur illi multi ut tace
ret. At ille multo magis clamabat filii dauid miserere
mei. [49] et stans ihs precepit illum uocari. et uocant
cecum dicentes ei. animae equior esto surge uocat
te. [50] qui proiecto uestimento suo exiliens uenit ad eum.
[51] et respondens illi ihs. dixit. quid uis tibi faciam cecus autem dixit
ei. robbone ut uideam. [52] ihs autem ait illi. uade fides
tua te saluum fecit. et confestim uidit et sequebatur eum in uia.
11 [1] Et cum adpropinquaret hierusolimae et bethanie ad
montem oliuarum. mittit duos ex discipulos
suis [2] et ait illis. Ite in castellum quod est contra uos. et sta
tim introeuntes illud inuenietis pullum assinae
ligatum super quem adhuc nemo hominum sedit. soluite
illum et adducite. [3] et si quis uobis dixerit quid facitis.
dicite quia dño necessarius est. et continuo illum dimittet
huc. [4] Et abeuntes inuenerunt pullum ligatum ante ianuam
foris in biuio et soluunt eum. [5] et quidam de illic stantibus
dicebant illis quid facitis soluentes pullum. [6] qui dixe
runt eis sicut preceperat illis ihs. et dimiserunt eis. [7] et addu
xerunt pullum ad ihm. et imponunt illi uestimenta sua.
et sedit super eum. [8] multi autem uestimenta sua in uia strauerunt. alii
autem frondes cederunt de arboribus et sternebant in uia.

[49] animaequior m^1 [51] robboni m^1 [1] discipulis m^1 *uel* m^*

[9] Et qui preibant et qui sequebantur clamabant dicentes.
osanna [10] benedictus qui uenit in nomine dñi. benedictum quod uenit
regnum dauid patris nostri. osanna in excelsis. [11] Et introi
uit hierusolimam in templum. et circumspectis omnibus
cum iam uespera esset hora exiit in bethaniam cum .xii.
[12] et alia die cum exirent a bethania cum .xii. essuriit.
[13] Cumque uidisset a longe ficum habentem folia uenit
si quid forte inueniriret in ea. et cum uenisset ad eam nihil
inuenit preter folia non enim erat tempus ficorum. [14] et respondens
dixit ei. iam non amplius in aeternum quisquam fructum ex te man
ducet. et audiebant discipuli eius. [15] Et ueniunt hieruso
limam. Et cum introissent in templum coepit eiicere
uendentes et ementes in templo et mensas numulariorum.
et cathedras uenundantium columbas euertit. [16] et non sine
bat ut quisquam uas transferret per templum. [17] et doce
bat dicens eis. nonne scriptum est quia domus mea domus ora
tionis uocabitur omnibus gentibus. uos autem fecistis eam
speloncam latronum. [18] Quo audito principes sacerdo
tum et scribae querebanbant quomodo eum perderent. time
bant enim eum quoniam uniuersa turba admirabatur super doc
trina eius. [19] Et cum uespera facta esset egrediebatur de ciuitate.
[20] et cum mane transirent uiderunt ficum aridam factam a ra
dicibus. [21] et recordatus petrus dicit ei robbi. ecce ficus
cui maledixisti aruit. [22] Et respondens ihs ait illis.
habete fidem đi. [23] amen dico uobis quia quicumque dixerit mon
ti huic transferre et tollere et mittere in mare. et non hesitauerit in cor
de suo sed crediderit quia quodcumque dixerit fiat fiet ei. .

[13] longue m^1 [23] transferre et : *erasit ipse* crediderit (– quia) m^1

[24] Propterea dico uobis omnia quecumque orantes petitis. cre
dite quia accipietis et ueniet uobis. [25] et cum stabitis ad oran
dum dimittite si quid habetis aduersus aliquem ut et pater
uester qui in celis est dimittat uobis peccata uestra. [26] quod si
uos non dimiseritis nec pater uester qui in celis dimittet uobis
peccata uestra. [27] Et ueniunt rursus hierusolimam.
et cum ambularet in templo accedunt ad eum summi sacer
dotes et seniores et scribae. [28] et dicunt illi. in qua potestate
hec facis. et quis tibi dedit hanc potestatem ut ista
facias. [29] ihs autem respondens ait illis. interrogabo uos et ego
unum uerbum. et respondite mihi. et dicam uobis in qua potesta
te hec faciam. [30] Babtismum iohannis de celo erat an
ex hominibus respondite mihi. [31] at illi cogitabant secum
dicentes. [32] si dixerimus de celo dicet. quare ergo non credidistis
ei. si dicemus ex hominibus timemus populum. Omnes enim habebant
iohannem quia uere profeta esset. [33] et respondentes dixerunt
ihu nescimus. Respondens ihs ait illis neque ego dico uobis
in qua potestate hec faciam. 12 [1] Et coepit illis in parabolis
loqui. Uineam pastinauit homo et sepem circumdedit et fo
dit lacum et aedificauit turrim et locauit eam agriculis
et peregre profectus est. [2] et misit agriculas in tempore
seruum ut ab ogriculis acciperet de fructu uineae.
[3] qui apprehensum eum cederunt. et dimiserunt uacuum. [4] et iterum
misit ad illos alium seruum et illum in capite uulne
rauerunt. et contumiliis affecerunt. [5] et rursum alium misit.
et illum occiderunt. et plures alios. quosdam cedentes.
alios uero occidentes. [6] adhuc ergo unum habens filium carissimum

[30] de celo : de celi (*sic*) m^1 [1] parabulis m^1 circumdedit : +ei m^1
[2] agriculos (*sic*) m^1 [3] dimiserunt : +eum m^1

et illum misit ad eos nouissimum dicens. quia reuerebuntur
filium meum. [7] Coloni autem dixerunt ad inuicem. hic est heres
uenite occidamus eum. et nostra erit hereditas. [8] et appre
hendentes eum occiderunt. et eiicierunt extra uineam [9] quid ergo fa
ciet dñs uineae. ueniet et perdet colonos et dabit ui
neam aliis. [10] nec scripturam hanc legistis. lapidem quem
reprobauerunt aedificantes hic factus est in caput anguli.
[11] a dño factum istud et est mirabile in oculis nostris.
[12] Et querebant eum tenere et timuerunt turbam. cognouerunt
enim quoniam ad eos parabolam hanc dixerat. et relic
to eo abierunt. [13] et mittebant ad eum quosdam ex fari
seis et herodianis. ut eum caperent in uerbo [14] qui uenientes
dicunt ei. magister scimus quia uerax es et non curas quemquam. nec
enim uides in faciem hominis sed ueritate uiam đi doces. licet
dari tributum cesari an non dabimus. [15] qui sciens uersutiam
illorum ait illis. quid me temptatis hypochritae.
afferte mihi denarium ut uideam. [16] At illi attulerunt.
et ait illis. cuius est imago hec et inscriptio. dicunt illis cesa
ris. [17] Respondens autem ihs dixit illis. reddite igitur que sunt cesa
ris cesari et que sunt đi đo. et mirabantur super eo. [18] et uene
runt ad eum saducei qui dicunt resurrectionem non esse. et in
terrogabant eum dicentes. [19] magister moyses nobis scripsit
ut si cuius frater mortuus fuerit. et dimiserit uxorem
et filios non reliquerit accipiat frater eius uxorem illius
et suscitet semen fratri suo. [20] uii. ergo fratres erant. et primus ac
cepit uxorem et mortuus est non relicto semine. [21] et
secundus accepit eam. et ipse mortuus est et nec iste

[8] eiicierunt: +eum m^1 uiniam m^1 [12] parabulam m^1 [13] Et mittunt m^1
[14] hominum m^1 [15] eorum m^1 [16] attul.: +eum m^1 cessaris m^1
[17] cessarisris (*sic*) cessari m^1

reliquit semen. et tertius similiter. [22] Et acceperunt eam similiter .uii. et non reliquerunt semen. Nouissima autem omnium defuncta est mulier. [23] in resurrectione ergo cum resurrexerint cuius de his erit uxor .uii. enim habuerunt eam uxorem. [24] Et respondens ihs ait illis non ideo erratis non scientes scripturas neque uirtutem dī. [25] Cum enim mortui resur rexerint neque nubent neque nubentur sed erunt sicut angeli in celis. [26] De mortuis autem quod resurgant. non legistis in li bro moysi super rubum quomodo dixerit illi ds inquiens. Ego sum ds abraham et ds isaac et ds iacob. [27] non est ds mor tuorum sed uiuorum. uos ergo erratis multum. [28] Et accessit unus de scribis qui audierat illos conquirentes. et uidens quoniam bene illis responderit. Interrogauit eum quod esset omnium primum mandatum. [29] Ihs autem respondit ei quia primum omnium mandatum est. audi israhel dns ds noster unus est. [30] et diliges dnm dm tuum ex toto corde tuo et ex tota anima tua et ex tota mente tua et ex tota uirtute tua. hoc est primum mandatum. [31] secundum autem huic simile est. diliges proximum tuum tanquam te ipsum. maius horum aliud man datum non est. [32] Et ait illis scriba bene magister in uirtu te dixisti. quia unus est ds et non est alius preter illum. [33] et ut di ligatur ex toto corde et ex toto intellectu et ex to ta anima et ex tota fortitudine. et diligere proximum tanquam se ipsum maius est omnibus olochaustomatibus et sa crificiis. [34] ihs autem uidiens quod sapienter respondisset ait illi. non es longue a regno dī. Et nemo iam audie bat eum interrogare. [35] Et respondens ihs dicebat docens

[24] non: nonne m^1 [32] illis: s *erasa* [34] audiebat: i *erasa*

in templo quomodo dicunt scribae. xp̄m filium
esse dauid. [36] ipse enim dauid in sp̄u sc̄o dicit. dixit dn̄s
dn̄o meo sede a dextris meis. donec po
nam inimicos tuos scamellum pedum tuorum.
[37] ipse ergo dauid dicit eum đm et quomodo est filius eius. et mul
ta turba libenter eum audiebat. [38] Et dicebat
eis in doctrina sua. Cauete a scribis qui uolunt
in stolis ambulare et salutare in foro [39] et in pri
mis cathedris sedere in sinagogis et primos
discumbitos in caenis. [40] Qui deuorant domus
uiduarum et pupillorum sub obtentu prolixae ora
tionis hii accipiunt prolixius iudicium. .
[41] Et sedens iħs contra gazafilacium aspiciebat
quomodo turba iactaret aes in gazaphilacium
et multi diuites iactabant multa. [42] Cum uenisset
autem una uidua paupercula misit aera duo minu
ta quod est quadrans. [43] et conuocans discipulos suos.
ait illis. Amen dico uobis. quoniam uidua hec paupercu
la plus omnibus misit qui miserunt in gazophi
lacium. [44] Omnes enim ex eo quod habundabat illis mise
runt hec uero de penuria sua omnia que habuit misit totum
uictum suum. 13 [1] Et cum egrediretur de templo ait illi
unus ex discipulis suis magister. Aspice quales
lapides et qualis structura templi est. [2] Et respon
dens iħs ait illi uides has omnes magnas aedi
ficationes non relinquetur lapis super lapidem
qui non distruatur. [3] Et cum sederet in montem oliueti

[37] đm et quomodo : dn̄m ut non m^1 m *erasa* [38] uolunt : uoluit (*sic*) m^1 [39] discumbitos : [40] prolixe m^1 [43] gazo. : g *in rasura* z *ipse scriba*

contra templum interrogabant eum separatim petrus
et iacobus et iohannis et andreas. [4] dic nobis
quando ista fient et quod signum erit quando hec omnia
incipiunt consummari. [5] Et respondens ihs
caepit dicere illis. Uidete ne quis uos seducat
[6] multi enim uenient in nomine meo dicentes quia ego sum
et multos seducent. [7] Cum autem audieritis bella
et opiniones bellorum ne timueritis. oportet enim
fieri sed nondum est finis. [8] Exurget enim gens contra
gentem et regnum super regnum et erun terrae
motus per loca et fames initium dolorum hec omnia.
[9] Uidete autem uosmetipsos tradent enim uos in concilis
et in sinagogis suis uapulabitis et ante presides et re
ges stabitis propter me in testimonium illis.
[10] Et in omnes gentes primum oportet predicare euangelium.
[11] Et cum duxerint uos tradentes nolite precogitare
quid loquamini sed quod datum uobis fuerit in illa
hora id loquimini non eritis uos loquentes sed sps
scs qui loquitur in uobis [12] tradet autem frater fratrem in mortem
et pater et filium et consurgent fili in parentes et
morte adficient eos [13] et eritis odio omnibus genti
bus propter nomen meum. Qui autem sustenuerit usque in finem hic
saluus erit. [14] Cum autem uideritis abhominatio
nem desolationis tradetam ubi non debet qui legit
intellegat. Tunc qui in iudea sunt fugiant in montes
[15] et qui super tectum ne discendat in domum introeat ut
tollat aliquid de domu sua [16] et qui in agro erit non reuertatur

[6] ego sum: +xps m^1 [7] enim: +hec m^1 [8] erun terrae erunt *prima manus*: erunt terrae m^1 [10] predicari m^1 [11] precogitare: pre *erasae* non enim estis uos m^1 [14] tradetam: stantem m^1 iudea: iudae m^1 [15] nec introeat m^1

retro tollire uestimentum suum. [17] Uae autem prignan
tibus et nutrientibus in illis diebus. [18] Orate autem uero ut
hieme non fiat fuga uestra uel sabbato. [19] Erunt enim
dies illi tribulationis tales quales non fuerunt ab ini
tio creaturae quam condidit ds usque nunc neque fient.
[20] Et nisi breuiasset dns dies illos non fuisset salua
omnis caro sed propter ellectos quos elegit breuiauit
dies. [21] Et tunc si quis uobis dixerit ecce hic est xps
ecce illuc ne credideritis. [22] Exsurgent seodo
xpi ipseudoprofetae et dabunt signa et porten
ta ad seducendos si potest fieri etiam electos.
[23] uos ergo uidete ecce predixi uobis omnia. [24] Sed in illis
diebus post tribulationem illam sol contenebrabitur et luna
non dabit lumen suum [25] et erunt stellae celi dicedentes et
uirtutes celi que sunt in celis mouebuntur. [26] Et tunc uidebunt
filium hominis uenientem in nubibus cum uirtute multa
et gloria [27] et tunc mittet angelos suos et congregabit
electos suos a quatuor uentis a summo terrae usque
ad summum celi. [28] A ficu autem arbore discite para
bulam cum iam ramus eius tener fuerit et folia nata
fuerint cognoscite quia in proximo sit aestas [29] sic et uos
cum uideritis hec omnia fieri scitote quod in proximo est in os
teis. [30] Amen dico uobis quoniam non in transibit generatio hec
donec omnia ista fiant. [31] Celum et terram transibunt uerba
mea non transibunt. [32] de die autem illo et hora nemo scit in terra neque
angeli in celo neque filius hominis nisi pater. [33] Uidete uigilate
et orate nescietis ante quam tempus sit. [34] Sicut homo qui peregre
profectus relinquit domum suam et dedit seruis suis po
testatem cuiusque operis et ianitori precipiebat.

[20] elegit: +dixit m^1 [21] illic m^1 [22] sedo. m^1 [26] tunc: cum m^1
in nubibus: +celi et m^1 [28] fico m^1 [29] ostiis m^1 [30] transient (*sic*) m^1
[31] terra *corrector* [32] illa m^1 in terra: *erasit ipse* [33] Uidete: +et m^1
nescitis enim quando m^1 [34] perigre m^1 ianuatori m^1

ut uigilet. [35] **U**igelate ergo nescitis enim quando dñs domus
ueniat sero ante media nocte an galli cantu ante
mane [36] ne cum uenerit repente inueniat uos dor
mientes [37] quod autem uobis dico omnibus dico uigilate. .
14 [1] **E**rat autem pascha et astema post biduum. **E**t quere
bant summi sacerdotes et scribae quomodo eum do
lo tenerent et occiderent [2] dicebant enim non in die
festo ne forte tumultum fierit in populo. [3] **E**t cum esset in
bethania in domu simonis leprosi et recumberet
uenit mulier habens albastrum unguenti nar
di pistici pretiosi et fracto alabastro effudit super
caput eius. [4] Erant autem quidam indigne ferentes intra semeti
psos de discipulis dicentes ut quid perditio ista
ungenti facta est [5] poterat enim ungentum istud uenunda
ri plus quam trigentis denareis et dari pauperibus
et fremebant in eam. [6] Iħs autem dixit illis sinite eam
quid illis molestis estis bonum opus operatus est in me
[7] semper enim pauperes habebitis uobiscum et cum uo
lueritis potestis illis bene facere me autem semper
habebitis. [8] **Q**uod habuit hec fecit preuenit enim ungen
to ungere corpus meum in sepulturam. [9] amen dico
uobis ubicumque predicatum fuerit euangelium
istud in uniuersum mundum et quod fecit hec narrabitur
in memoriam eius. [10] **E**t iudas scariothes unus de .xii.
abit ad summos sacerdotes ut proderet eum illis
[11] qui audientes gauisi sunt et promiserunt ei pecuniam
se daturos et ex eo querebant quomodo illum
oportune traderet [12] et in primo die azemorum

[1] astemorum m^1 tumultus m^1 [3] ungenti m^1 [5] tricentis m^1
[6] molestis: s *fin. erasa* operata est m^1 [7] non semper m^1 [8] preuenit enim ungere (– ungento) m^1 [9] hoc euang. istud (*sic*) m^1 in uniuerso mundo m^1
[10] proderet *primo fuit* prederet

quando pascha immolabant dicunt ei discipuli quo
uis iamus et paremus tibi ut manduces pascha.
13 Et mittit duos ex discipulis suis et dicit eis ite
in ciuitatem et occurret uobis homo lagoenam
aquae baiolans sequimini eum 14 et quocumque introie
rit dicite dño domus domus quia magister dicit
ubi est refectio mea ubi pascha cum discipu
lis meis manducem 15 et ipse demonstrabit
uobis cenaculum stratum et illic grandem stratum et illic para
te uobis. 16 Et abierunt discipuli eius et uenerunt
in ciuitatem et inuenerunt sicut dixerat illis
et preparauerunt pascha.
17 Uespere autem facto uenit cum xii. 18 et discumbentibus
eis et mandantibus ait ihs amen dico uobis
quia unus ex uobis me tradet qui manducat mecum.
19 At illi coeperunt contristati et dicere illi singulatim
nunquid ego sum. 20 Qui ait illis unus de xii. qui intin
git mecum in catỳno ipse me tradet 21 et filius quidem hominis uadit sicut
scriptum est de eo. Uae autem homini illi per quem filius hominis tradetur.
Bonum erat ei si non esset natus homo ille.
22 Et manducantibus illis accipit ihs panem
et benedixit fregit et dedit eis et ait sumite hoc est
corpus meum 23 et accepto calice gratias agens dedit
eis et biberunt ex illo omnes 24 et ait illis hic est sangis
meus noui et aeterni testamenti qui pro multis effundetur
25 amen dico uobis quia iam non bibam de generatione
uitis usque in diem illum cum illud bibam nouum in regno đi.
26 Et ỳmno dicto exierunt in montem oliueti. . .

14 domus *pri. perlineatum est* 15 stratum et illic *pri.: erasit ipse* 16 ciuitutem (*sic*) m^1 18 manducantibus m^1 19 singilatim m^1 20 ipse me tradet: *erasit ipse et substituit* et filius hom.

[27] Et ait illis ihs omnes scandalum patiemini
in me in nocte ista. Quia scriptum est percutiam
pastorem dispergentur oues. [28] sed post quam resurre
xero precedam uos in galileam :· [29] Petrus autem
ait ei. et si omnes scandalizati fuerint sed non
ego. [30] Et ait illi ihs. amen dico tibi petre quia tu hodie
in nocte hac prius quam bis gallus uocem dederit
ter me es negaturus. [31] At ille amplius loque
batur et si oportuerit me simul commori tibi
non te negabo similiter autem et omnes dixerunt. .
[32] Et ueniunt in predium cui nomen est gezemani.
Et ait discipulis suis. sedete hic donec orrem
[33] et adsumpsit petrum et iacobum et iohannem
secum et coepit pauere e tedere. [34] Et ait illis
tristis est anima mea usque ad mortem sustinete
hic et uigilate. [35] Et cum processiset paululum pro
cedit in faciem super terram et adorabat ut si fi
eri possit transiret ab eo hora [36] et dixit abba
pater omnia possibilia pater tibi sunt transfer calicem hunc
ad me. sed non quod ego uolo sed quod tu uis [37] et uenit et in
uenit eos dormientes. et ait petro simon dor
mis non potuistis hora una uigilare. [38] Uigila
te et orate ut calix iste a me transeat. Sp̄s quidem
prumtus est caro autem infirma. [39] Et iterum abiens
orauit eundem sermonem dicens [40] et reuersus
denouo. inuenit eos dormientes erant enim oculi
eorum grauati a sompno et ignorabant quid re

[30] petre : *erasit ipse* [35] procissiset (*sic*) m^1 [36] pater tibi sunt : fieri tibi sunt m^1 ad : d *erasa* [37] potuisti una hora uigilare mecum (– uos) m^1 [38] ut non intristis (*sic*) in temptationem m^1 [40] denuo m^1

sponderent ei [41] et uenit tertio et ait illis.
Dormite iam et requiescite suffecit uenit
hora ecce tradetur filius hominis in manus pecca
torum. [42] **S**urgite iamus ecce qui me tradit prope est.
[43] **E**t adhuc eo loquente uenit iuda scarioth
unus ex duodecim et cum illo turba multa
cum gladiis et lignis et fustibus a summis sa
cerdotibus et scridis et senioribus. [44] **D**eberat autem tra
ditor eius signum dicens quemcumque osculatus fuero
ipse est tenete eum et adducite cauete cum muni
tione [45] et cum uenisset statim accedens ait ad eum
robbi et osculatus est eum [46] at illi manus iniecerunt
in em et tenuerunt eum. [47] **U**nus autem quidam de circumstan
tibus educens gladium percusit seruum summi sa
cardotis et amputauit illi auriculam.
[48] **E**t respondens ihs ait illis tanquam ad latro
nem existis cum gladiis et fustibus conprehendere
me [49] cotidie eram apud uos in templo docens
et non me tenuistis sed ut scripturae impleretur.
[50] **T**unc discipuli eius relinquentes eum fugerunt omnes fugerunt.
[51] **A**dolescens autem quidam sequebatur amictus illum amictus sindo
ne super nudo et tenuerunt eum. [52] **A**t ille relicta sin
done nudus prefugit ab eis. [53] **E**t adduxerunt ihm
ad summum sacerdotem et conueniunt omnes sacer
dotes et scribae et seniores. [54] **P**etrus autem a longe
sequtus est eum usque in atrium summi sacerdotis

[43] iudas m^1 scribis m^2 [44] signum: +eius (*sic*) m^1 [47] sacerdotis m^1
[49] adimpleretur m^1 [50] fugerunt *pri.: erasit ipse* [51] amictus *pri.: erasit ipse*

et sedebat cum ministris et calefaciebat se
ad ignem. [55] Summi uero sacerdotes et omne con
silium querebant aduersus iħm testimonium ut eum
morti traderent nec inueniebant [56] multi enim
testimonium falsum dicebant aduersus eum
et conuenientia testimonia non erant.
[57] Et quidam surgentes falsum testimonium
ferebant aduersum eum dicentes. [58] quoniam uos
audiuimus eum dicentem ego desoluam templum
hoc in manufactum et per triduum aliud non manu
factum aedificabo [59] et non erat conueniens testi
monium illorum [60] et exsurgens summus sacerdos
in medium interrogauit ẹụṃ iħm dicens non respon
des quicquam ad hec que tibi obiciuntur ab his. [61] ille autem ta
cebat et nihil respondit rursum summus sacerdos
interrogabat eum et dicit ei tu es xp̄s filius đi benedicti.
[62] Iħs autem dixit illi ego sum uidebitis filium hominis
sedentem a dextris uirtutis et uenientem in
nubibus celi. [63] Summus autem sacerdos scidit uesti
menta sua. ait quid adhuc desideramus testes [64] au
distis blasfemiam eius quid uobis uidetur qui omnes con
tempnauerunt eum esse reum mortis. [65] Et coeperunt
quidam conspuere eum et uelare faciem eius et colo
phis eum credere et dicere ei prohetiza et ministri
alabis eum cedebant. [66] Et cum esset petrus in atrio
deorsum uenit una ex ancellis summi sacer
dotis [67] et cum uidisset petrum calefacientem se
aspiciens in illum ait et tu cum iħu nazareno

[55] sacerdotis m^1 oem̄ *MS.* concilium m^1 falsum testimonium m^1
[57] aduersus m^1 [58] dissoluam m^1 [60] ad hec: ad ea m^2 [64] reum: reus m^1, *sed* reum *restitutum est* [65] credere: r *pri. erasa* profetiza m^1

eras. At ille negauit dicens neque scio neque noui
quid dicas. [68] Et exit foras ante atrium et gallus
cantauit [69] rursum autem cum uidisset eum ancella
coepit dicere circumstantibus quia hic ex illis est [70] at
ille iterum negauit. et post pussillum rursus qui adsta
bant dicebaṭnt petro uere ex illis es nam et gali
leus [71] ille autem coepit anathemazare et iurare
quia nescio hominem istum quem dicis. [72] Et statim iterum gal
lus cantauit. Et recordatus est petrus uerbi quod di
xerat ihs ei. prius quam gallus cantet bis ter me nega
bis et coepit flere. 15 [1] Et confestim mane consili
um facientes summi sacerdotes cum senioribus
et scribis et uniuerso concilio. Uinctum ihm duxerunt
et tradiderunt eum pỳlato. [2] Et interrogabat illum pỳlatus
tu es rex iudeorum. et ille respondens ait illi. tu dicis.
[3] Et accussabant eum summi sacerdotes in mul
tis. ipse uero nihil respondit [4] pỳlatus autem rursum
interrogauit eum dicens non respondis quicquam uide
in quantis accussant te [5] ihs autem amplius nihil respon
dit ita ut miraretur pỳlatus. [6] Per diem autem festum
dimittere solebat illis unum ex uinctis quemcumque
patissent. [7] Erat autem in carcere qui dicebatur bara
bas qui cum siditiosis erat uinctus qui in siditione fe
cerat homicidium [8] et ascendisset turba coepit
rogare sicut semper faciebat illis per diem autem sollem
pnem ut dimitteret unum uinctum [9] pỳlatus autem
respondit eis et dixit uultis dimittam uobis regem
iudeorum [10] sciebat quod per inuidiam tradidissent eum

[69] rursus m^1 [70] galileus ei (*sic*) m^1 [71] dicitis m^1 [2] interrogauit eum m^1
et ille: at ille m^1 [4] uides m^1 [6] ex uinctum (*sic*) m^1 petissent m^1
[8] et: +cum m^1

summi sacerdotes. [11] Pontifices autem concitauerunt
turbam ut magis baraban demitteret eis. .
[12] Pilatus autem iterum respondens ait illis quid ergo uultis
ut faciam regi illi quem dicitis iudeorum [13] at illi iterum
clamauerunt dicentes cruci fige eum. [14] Pylatus
autem dicebat eis quid enim mali fecit. At illi magis
clamabant cruci fige eum. [15] Pilatus autem uolens
populo satisfacere dimisit illis baraban et tradi
dit ihm flagillis cessum ut cruci figeretur.
[16] Milites autem duxerunt eum intro in atrium pretorii et conuo
cant totam cohortem [17] et induerunt eum purpura
et inponunt ei plectentes spineam coronam [18] et coepe
runt salutare eum. haue rex iudeorum. [19] et percutie
bant caput eius harundine et conspuerunt eum et po
nentes genua adorabant eum. [20] Et post quam inluserunt
ei exsuerunt illum purpura et induerunt eum uestimen
tis eius. Et educunt illum ut cruci figerent eum
[21] et angarizauerunt pretereuntem quempiam simonem
cyrineum uenientem de uilla patrem alaxandri
et rufi ut tolleret crucem eius. [22] Et perducunt illum
in golgatha locum quod est interpretatum caluariae
locus. [23] Et dabant ei biberet muratum et non accepit
[24] Et cruci figentes eum diuisserunt uestimenta eius mit
tentes sortem super eos quis quid tolleret. [25] Erat autem
hora tertia et cruci fixerunt eum. et custodiebant eum.
[26] Et erat titulus causae eius inscriptus. ihs rex iudeorum.
[27] Et cum eo cruci figunt duos latrones unum a dextris

[14] autem : uero *ipse* [23] biberet : uinum bibere m^1 [24] diuiserunt *corrector*
[26] Et erat autem (*sic*) m^1 causae eius inscrip. tu es rex (– ihs) m^1 [27] cruci fixerunt m^1

et alium a sinistris eius. [28] Et adimpleta est
scriptura que dixit et cum iniquis deputatus est.
[29] Et pretereuntes blasfemauerunt eum mouentes
capita sua et dicentes ua qui distruit templum
đi et in tribus diebus aedificat illum [30] saluum faciet
semetipsum discendat de cruce. [31] Similiter
et summi sacerdotes et ludentes ad alterutrum
cum scribis dicebant alios saluos fecit se
ipsum non potest saluum facere [32] xp̄s rex israhel.
discendat nunc de cruce ut uideamus credamus ei.
Et qui cum eo cruci fixi erant conuinciebant ei.
[33] Et facta est hora sexta tenebrae factae p̣e̱r sunt per totam
terram usque in horam nonam. [34] Et hora nona ex
clamauit ih̄s uoce magna dicens heloi heloi
lama sabethanai quod est interpretatum đs meus đs meus
ut quid me derelinquisti. [35] Et quidam de circumstantibus
audientes dicebant. ecce heliam uocat iste.
[36] Currens autem unus et implens spongiam aceto et
circumponens calamo potum dabat ei dicens.
Sinite uideamus si ueniat helias ad deponen
dum eum. [37] ih̄s autem emisa uoce magna exspirauit.
[38] Ecce uelum templum scisum est in duas partes a sum
mo usque deorsum. [39] Uidens autem centurio et qui ex ad
uerso stabant quia sic clamans exspirasset ait
uer& homo hic filius đi erat. [40] Erant autem mulieres de
longe aspicientes inter quas erat maria mag
dalenae et maria iacobi minoris et ioseph

[28] dicit m^1 [32] conuiciebant (*sic*) *corrector* [40] magdalena m^1

mater et salomae [41] et cum esset in galilea sequebantur
eum et ministrabant ei et aliae multae que simul
cum eo ascenderant hierusolimam. [42] **E**t cum iam sero
esset factum quoniam erat parasceue quod est ante sabba
tum [43] uenit ioseph ab arimathia nubilis de
curio qui et ipse erat exspectans regnum đi
et audaciter introibit ad pỳlatum et petit corpus
iħu. [44] pỳlatus autem mirabatur si iam obisset arcessi
to centorione et interrogauit eum si iam mortuus
esset [45] et cum cognouisset centorione donauit corpus
iofeph. [46] **I**oseph autem mercatus sindonem et depo
nens eum inuoluit in sindonem et possuit eum in monu
mento quod erat excisum de petra et aduoluit la
pidem ad hostium monumenti et abiit.
[47] **M**aria autem magdalenae et maria ioseph aspi
ciebant ubi poneretur. 16 [1] **E**t cum transisset sabbatum
maria magdalenae et maria iacobi et salomae
emerunt aromata ut uenientes unguerent eum. [2] Et
una sabbatorum ueniunt ad monumentum orto iam
sole [3] et dicebant ad inuicem quis reuoluit nobis
lapidem ab ostio monumenti erat autem magnus ni
mis [4] et respicientes uiderunt reuolutum lapidem
erat quippe magnus ualde. [5] et introeuntes in
monumentum uiderunt iuuenem sedentem in dextris
coopertum stola candida et obstupuerunt.
[6] **Q**ui dicit illis angelus nolite expauescere iħm

[42] quoniam : quia m^1 [43] nobilis m^1 qui : ei (*sic*) m^1 [45] ioseph m^1
[47] magdalena m^1 [1] magdalena m^1 ungerent m^1 [2] Et : +ualde mane m^1
[3] reuoluet m^1 [6] nolite : +et m^1

queritis nazarenum cruci fixum surrexit non est
hic ecce locus ubi possuerunt eum [7] sedete et
dicite discipulis eius et petro quia ecce precedit uos in
galileam ibi eum uidebitis sicut dixit uobis..
[8] **A**t ille euntes fugerunt de monumento inuasse
rat enim eos tremor et pauor et nemini quicquam dixerunt
timebant enim [9] surgens ihs mane prima sabba
ti apparuit ihs primo mariae magdalenae
de qua iecerat septim demonia. [10] **A**t illa uadens
nuntiauit his qui cum eo fuerant lugentibus et flen
tibus. [11] illi audientes quia uiueret et uissus esset ab ea
non crediderunt. [12] **P**ost autem hec duobus ex his ambulanti
bus ostensus est in alia effigiae euntibus illis in uillam.
[13] et illi exeuntes nuntiauerunt ceteris nec illis credi
derunt [14] nouissimae recumbentibus illis .xi. apparuit
ihs et exprobrauit incredulitatem illorum et duritiam
cordis quia his qui uiderant eum surrexisset non credi
derunt nuntiantibus. [15] **E**t dixit eis euntes in mundum uni
uersum. Predicate euangelium omni creaturae. [16] qui crediderit
et babtizatus fuerit saluus erit condempnabitur.
[17] signa autem eos qui crediderunt hec sequentur in nomine meo.
demonia iecent linguis loquentur nobis. [18] serpentes
tollent et si mortiferum quid biberint non eos nocebit
super egrotos manus imponent et bene habebunt.
[19] et dns quidem ihs post quam locutus est adsumptus est
in celum et sedit a dextris di. [20] illi autem profecti predicauerunt

[7] precedet m^1 ibi: ubi m^1 [9] surgens: +autem m^1 [14] nouissime autem m^1 cordis: +eorum m^1 surrexisse m^1 [19] locutus est: +eis m^1

ubique dñō cooperante et sermonem confirman
te sequentibus signis. . finit amen finit.,

Ucas sirus natione antiochensis arte
medicus discipulus apostolorum. Postea paulum
secutus usque ad confessionem eius seruiens đo
sine cremine. **N**am neque uxorem unquam neque
filios habens .LXXXIIII. annorum obiit in bethania
plenus sp̄u sc̄o. qui cum iam descripta essent
euangelia per matheum quidem in iudea per marcum
in italia. sc̄o eum instigante sp̄u in achiae parti
bus hoc scripsit euangelium. significans etiam ipse
in principio ante alia esse descripta. Cui extra ea que
ordo euangelicae dispossitionis exposcit ea
maxime necessitas fuit laboris. ut primum grecis
fidelibus omni perfectione uenturi in carnem đi
manifesta Ne iudaicis fabulis inịtenti in solo
legis desiderio tenerentur uel ne hereticis fabulis
et stultis sollicitationibus seducti. exciderent
a ueritate elaboraret. Deinc ut in principio euange
lii iohannis natiuitate presumpta cui euange
lium scriberet et in quo electus scriberet indicaret.
contestificans in se conpleta esse que ab aliis inchoata
essent. Cui ideo post babtismum filii đi a perfectio
ne generationis in xp̄o inpletae et repetendae
a principio natiuitatis humanae potestas

permisa est ut requirentisbus demonstraret in quo
adprehenderat per nathan filium introitu re
currentis in đm generationis admiso. et in
dispartibilis đs ut predicans in hominibus
xp̄m suum perfecti opus hominis redire in se per filium
faceret. qui per dauid patrem uenientibus iter praebe
bat in xp̄o. cui lucae non inmerito etiam scribentibus
apostolicorum actuum potestas in ministerio datur.
ut đo in đm pleno ac filio perditionis extincto
oratione apostolis facta sorte dn̄i electionis
numerus conpleretur. siquc paulus consummationem
apostolicis actibus daret quem diu contra
stimulos recalcitrantem dn̄s elegisset.
Quod legentibus ac requirentibus đm et si per singula
expediri a nobis utile fuit. scientes tamen quod
operantem agriculam oportet de fructibus
suis edere uitamus puplicam curositatem.
ne non tam uolentibus đm demonstrare uidea
mur quam fastudientibus prodisse .....

1 [1] Quoniam quidem multi conati sunt ordinare
narrationem que in nobis completae sunt
rerum [2] sicut tradiderunt nobis qui ab initio
ipsi uiderunt et ministri fuerunt sermonis.
[3] uisum est et mihi assecuto a principio de omnibus
diligenter ex ordine tibi scribere optime theo
phile [4] ut cognoscas eorum uerborum de quibus eruditus
es ueritatem. [5] Fuit in diebus erodis regis iudae sa
cerdos quidam nomine zacharias de uice abiae
et uxor illi de filiabus aron. et nomen eius helizabeth.
[6] Erant autem iusti ambo ante đm. incedentes in omnibus manda
tis et iustificationibus dñi sine querela. [7] Et non erat illis
filius eo quod esset helizabeth sterilis. et ambo processissent
in diebus suis. [8] Factum est autem cum zacharias sacerdotio fun
guntur in ordine uicis suae ante đm. [9] secundum consuetudinem sa
cerdoti sorte exiit ut incensum poneret ingressus in tem
plum dñi. [10] et omnis multitudo erat populi orans foris hora
incensi· [11] Apparuit autem illi angelus dñi astans a dex
tris altaris incensi. [12] Et zacharias turbatus est ui
dens. et timor irruit super eum [13] ait autem ad illum angelus dñi
ne timeas zacharias quoniam exaudita est deprecatio tua.
et uxor tua helizabeth pariet filium tibi filium. et uocabis nomen
eius iohannem. [14] et erit gaudium et exultatio tibi et exultatio. et multi in na
tiuitate eius gaudebunt. [15] erit enim profeta magnus coram dño. et uinum
et sicceram non bibet. et sp̄u sc̄o replebitur adhuc ex utero matris
suae. [16] et multos filiorum israhel conuertet ad dñm đm ipsorum

[5] aaron m^1 [8] fungitur *corrector* [9] sacerdotii *ipse* [13] zacharia *ipse*
filium *pri. erasit ipse* [14] et exult. *pri. erasit ipse* [15] profeta *erasit ipse*
siceram *corrector*

17 et ipse precedet ante illum in spu et uirtute heliae ut conuertat
corda patrum in filios et incredibiles ad prudentiam iustorum
parare dño plebem perfectam. 18 Et dixit zacharias
ad angelum. unde hoc sciam. ego enim sum senex. et uxor mea proces
sit in diebus suis. 19 Et respondens angelus dixit ei. ego sum gabriel
qui asto ante dm et misus sum loqui ad te. et hec tibi euangeli
zare. 20 et ecce eris tacens. et non poteris loqui usque in diem quo
hec fiant. pro eo quod non credidisti uerbis meis que implebuntur
in tempore suo. 21 et erat plebs expectans zachariam.
et mirabantur quod tardaret ipse in templo. 22 Egressus autem
non poterat loqui ad illos. et cognouerunt quod uissionem uidis
set in templo. et ipse erat innuens illis et permansit mut
tus. 23 Et factum est ut impleti sunt dies officii eius abiit in domum
suam. 24 Post hos autem dies concoepit helizabeth uxor eius.
et occultabat se mensibus .u. dicens 25 quia sic mihi fecit dns
in diebus. quibus respexit auferre opprobrium meum inter homines.
26 In mense autem sexto misus est angelus gabriel a đo in ciui
tatem galileae cui nomen nazareth 27 ad uirguinem dis
ponsatam uiro. cui nomen erat ioseph de domo dauid. et nomen
uirguinis maria. 28 et ingressus angelus ad eam dixit. aue gratia
plena dns tecum. benedicta tu in mulieribus. 29 que cum audisset
turbata est in sermone eius. et cogitabat qualis esset ista
salutatio. 30 et ait angelus ei. ne timeas maria. inuenisti enim
gratiam apud dm. 31 ecce concipes in utero et paries filium et uocabis
nomen eius ihm. 32 hic erit magnus. et filius altissimi uocabitur.
et dabit filio eius dns đs sedem dauid patris eius. et regnabit
in domu dauid in aeternum 33 et regni eius non erit finis. 34 Dixit autem ma
ria ad angelum. Quomodo fiet istud. quoniam uirum non cognosco.

29 ista *erasum* 32 filio eius: illi *ipse* 33 dauid in aeternum *erasit et substituit* iacob in aeternum *ipse*

[35] et respondens dixit. sp̄s sc̄s respondit angelus. et dixit ei sp̄s sc̄s superueniet in te. et uirtus
altissimi sp̄s đi obumbrabit tibi. ideoque quod nascetur ex te sc̄m
uocabitur filius đi. [36] Et ecce helizabeth cognata tua.
Et ipsa concoepit filium in senectute sua. et hic mensis est sextus
illi que uocatur stirilis [37] quia non erit impossibile apud đm omne uerbum.
[38] dixit autem maria ad angelum. ecce ancella dn̄i fiat mihi secundum
uerbum tuum. Et discessit ab illa angelus. [39] exurgens autem maria
in diebus illis abiit in montana cum festinatione in ciuitatem
iuda. [40] et intrauit in domum zachariae. et salutauit heliza
beth. [41] Et factum est ut audiuit salutationem mariae heliza
beth. exultauit infans in utero eius. et repleta est sp̄u sc̄o
helizabeth. [42] et clamauit uoce magna. et dixit. Benedicta
tu inter mulieres. et benedictus fructus uentris tui. [43] et unde hoc mihi ut ueni
at mater dn̄i mei ad me. [44] ecce enim ut facta est uox salutationis
tuae in auribus meis. Exultauit in gaudio infans in utero meo.
[45] et beata que credidit quoniam proficientur ea que dicta sunt ei a dn̄o.
[46] et ait maria. Magnificat anima mea dn̄m. [47] et exulta
uit sp̄s meus in đo salutari meo. [48] quia respexit humilita
tem ancellae suae. ecce enim ex hoc beatam me dicent omnes genera
tiones. [49] quia fecit mihi magna qui potens est et sc̄m nomen est. [50] et misericor
dia eius in progenies et progenies timentibus eum. [51] fecit potentiam
in brachio suo. dispexit superbos mente cordis sui. [52] Deposuit
potentes de sede et exaltauit humiles. [53] essurientes im
pleuit bonis et diuites demisit inanes. [54] suscepit israhel
puerum suum memorari misericordiae suae. [55] Sicut locutus est ad
patres nostros abraham et semini eius in secula. [56] Mansit autem
maria cum illa quasi mensibus tribus. et reuersa est in domum
suam. [57] Helizabeth autem impletum est tempus pariendi. .

[35] resp. dix. sp̄s sc̄s *erasit ipse* sp̄s đi *erasit ipse* [45] beata es m^2 credidisti m^2
ei: tibi m^1 [48] ancillae *corrector* [49] eius m^1 [50] et *alt.*: +in m^2
[51] dispersit m^2 superbos: +in m^* *uel* m^1 *quod erasit* m^2 *ut uid.* [54] recordatus m^2

et peperit secundum di uerbum filium. [58] Et audierunt uicini et cognati eius. quia magni
ficauit dñs misericordiam suam cum illa. et congratulabantur ei.
[59] Et factum est in die octauo uenerunt circumcidere puerum. et uoca
bant eum zachariam nomine patris sui. [60] et respondens mater eius dixit.
nequaquam sed uocabitur iohannes. [61] et dixerunt ad illam nemo est
in cognatione tua qui uocetur hoc nomine. [62] INnuebant autem patri eius
quem uellet uocari eum. [63] et postulans pugillarem scripsit dicens.
iohannes est nomen eius. et mirati sunt apertum uniuersi. [64] Apertum est autem ilico os eius
et lingua eius. et loquebatur benedicens đm. [65] Et factus est timor super omnes
uicinos eorum. et super omnia montana iudae deuulgabantur omnia
uerba hec. [66] et possuerunt omnes qui audierant in corde suo dicentes. quid pu
tas puer iste erit. etenim manus dñi erat cum illo. [67] et zachari
as pater eius impletus est spu sco et profetauit dicens. [bis suae.
[68] Benedictus dñs ds israhel quia uisitauit et fecit redemptionem ple
[69] et erexit cornu salutis nobis in domu dauid pueri sui. [70] sicut locutus
est per os scorum qui a seculo sunt profetarum eius [71] salutem ex inimicis nostris
et de manu omnium qui oderunt nos. [72] Ad faciendam misericordiam cum
patribus nostris. et memorari testamenti sui sci. [73] iusiurandum
quod iurauit ad abraham patrem nostrum daturum se nobis. [74] ut
sine timore de manibus inimicorum nostrorum liberati seruiamus
illi [75] in scitate et iustitia coram ipso omnibus diebus nostris. [76] Et tu pu
er profeta altissimi uocaberis. preibis enim ante faciem dñi pa
rare uias eius. [77] Ad dandam scientiam salutis plebi eius in remi
sionem peccatorum eorum [78] per uiscera misericordiae di nostri in quibus uis
itauit nos oriens ex alto. [79] illuminare his qui in tenebris
et in umbra mortis sedent ad dirigendos pedes nostros in uiam
pacis. [80] Puer autem crescebat et confortabatur in spu et erat in
desertis usque in diem ostensionis suae ad israhel. 2[1] Factum est autem in diebus

[57] secundum đi uerbum *erasit ipse scriba* [61] +quia m^2 [63] apertum *pri.*
erasit ipse [65] diuulg. *corrector* [66] audierunt m^2 [78] uisitauit *corrector*

illis exiit edictum a cessare augusto. ut discriberetur uniuersus orbis.
[2] Hec discribtio prima facta est a preside siriae cirino nomine. [3] et ibant
omnes ut profiterentur singuli in suam ciuitatem. [4] Ascendit autem ioseph
a galilea de ciuitate nazareth in iudeam ciuitatem dauid que uo
catur bethlem eo quod esset de domu et familia dauid. [5] ut profiteretur cum
maria disponsata sibi uxore pregnante de spu sco.
[6] **F**actum est autem cum essent ibi impleti sunt dies ut pareret [7] et peperit filium
suum primogenitum. et pannis eum inuoluit et imposuit eum in presepio quia
non erat ei locus in diuersorio. [8] et pastores erant in regione eadem.
uigilantes et custodientes uigilas noctis supra gregem suum. [9] Et ecce
angelus dni stetit iuxta illos. et claritas di circumfulsit illos.
et timuerunt timore magno. [10] et dixit illis angelus nolite timere.
ecce enim euangelisto uobis gaudium magnum quod erit omni populo. [11] quia natus
est uobis hodie saluator mundi. qui est xps dns in ciuitate dauid.
[12] et hoc uobis signum est. inuenietis infantem pannis inuolutum. et positum
in presepio. [13] Et subito facta est cum angelo multitudo militiae cele
stis laudantium dm et dicentium. [14] Gloria in excelsis do et in terra
pax hominibus bonae uoluntatis. [15] **E**t factum est ut descesserunt ab eis
angeli in celum. pastores loquebantur ad inuicem. transeamus usque
in bethlem. et uideamus hoc uerbum quod factum est quod fecit dns et ostendit
nobis. [16] **E**t uenerunt festinantes. et inuenerunt mariam et ioseph. et infan
tem possitum in presepio. [17] Uidentes autem cognouerunt de uerbo quod dictum
erat illis de puero hoc. [18] et omnes qui audierant mirati sunt. et de his
que dicta erant a pastoribus ad illos. [19] **M**aria autem conseruabat
omnia uerba hec conferens in corde suo. [20] et reuersi sunt pastores glorifi
cantes et laudantes dm in omnibus que audierant et uiderant sicut dictum
est ad illos. [21] **E**t post quam consummati sunt dies octo ut circumcideretur puer
uocatum est nomen eius ihs quod uocatum est ab angelo prius quam in utero conciperetur.

[8] uigilias m^2

[22] Et post quam impleti sunt dies purgationis matris eius secundum legem moysi. tulerunt illum in hierusalem ut sisterent eum dño. [23] sicut scriptum est in lege dñi. quia omne masculum adaperiens uuluam sc̄m dño uocabitur. [24] et ut darent hostiam secundum quod dictum est in lege dñi. par turturum aut duos pullos columbarum. [25] Et ecce homo erat in hierusalem cui nomen erat semion. et homo iste iustus et timoratus expectans consolationem israhel. et sp̄s sc̄s erat in eo. [26] et responsum acceperat a sp̄u sc̄o. non uissurum se mortem nisi prius uideret xp̄m đm. [27] Et uenit in sp̄u in templum. et cum inducerent puerum ih̄m parentes eius ut facerent secundum consuetudinem legis pro eo. [28] et ipse accepit eum in ulnas suas. et benedixit dn̄m et dixit. [29] Nunc dimitte secundum seruum tuum dn̄e secundum uerbum tuum in pace. [30] quia uiderunt oculi mei [31] salutare tuum. quod preparasti ante faciem omnium populorum [32] lumen ad reuelationem gentium et gloriam plebis tuae israhel. [33] Et erat pater eius et mater mirantes super his que dicebantur de illo. [34] et benedixit illis semeon et dixit ad mariam matrem eius. ecce hic positus est in ruinam et resurrectionem multorum in israhel. et in signum cui contradicetur. [35] et tuam ipsius animam per transibit gladius ut reuelentur ex multis cordibus cogitationes.

[36] Et erat anna profetissa filia phanuel de tribu asser. hec processerat in diebus multis. et uixerat cum uiro suo annis .uii. a uirginitate sua. [37] et hec uidua usque ad annos octogenti .iiii. or que non discedebat de templo ieiuniis et orationibus seruiens đo nocte ac die. [38] Et hec ipsa hora superueniens confitebatur dño. et loquebatur de illo omnibus qui expectabant redemptionem israhel. [39] et ut perfecerunt omnia secundum legem dn̄i. reuersi sunt in galileam in ciuitatem suam nazareth. [40] Puer autem crescebat et implebatur sapientia. et gratia đi erat cum illo. [41] Et ibant parentes eius per omnes annos hierusalem in die sollempni paschae. [42] Et cum factus fuisset annorum .xii. ascendentibus illis in hierusolimam secundum consuetudinem diei festi. [43] Consummatisque

[25] semeon *ipse* [26] dn̄i m^1 [29] secundum *pri. erasit ipse* [34] simeon *corrector* [37] discedebat *corrector* [38] israhel *erasit ipse et substituit* hierusalem [40] et imple. sap. *erasit et substituit* et confortabatur plenus sapientia *ipse*

diebus cum redirent. remansit puer ihs in hierusalem et non co
gnouit ioseph aut mater dñi ihu. 44 existimantes autem illum esse in comita
tu uenerunt per iter diei. et requirebant eum inter cognatos et notos. 45 et non
inuenientes regressi sunt in hierusalem requirentes eum. 46 Et factum est post tri
duum inuenerunt illum in templo sedendem in medio doctorum audientem
illos et interrogantem. 47 Stupebant autem omnes qui eum audiebant super
prudentiam et responsiones eius 48 et uidentes eum admirati sunt. et
dixit mater eius ad illum fili quod fecisti mihi sic. ecce pater tuus et ego do
lentes querebamus te. 49 et ait ad matrem eius quid est quod querebastis me. ne
sciebatis quia in his que patris mei sunt oportet me esse. 50 et ipsi non in
tellexerunt uerbum quod locutus est ad illos. 51 et descendit cum eis et uenit
nazareth. et erat subditus illis. et mater eius seruabat omnia
uerba hec in corde suo. 52 Et ihs proficiebat sapientia. et aetate
et gratia apud dm et homines. 3 1 Anno autem quinto decimo imperii tiberii ces
saris procurante pontio pilato iudeam tetrarcha autem gali
leae erode. pilippo autem fratre eius thetrarcha itureae et traconitidis
regionis. et lisania abilinae tetrarcha. 2 sub principibus sacer
dotum anna et caipha factum est uerbum dñi super iohannem zachariae
filium in deserto. 3 Et uenit in omnem regionem iordanis predicans
babtismum poenitentiae in remisionem peccatorum 4 sicut scriptum est
in libro sermonum isaiae profetae. Uox clamantis in deserto
parate uiam dñi rectas facite semitas eius. 5 Omnis uallis im
plebitur. et omnis mons et collis humiliabitur. et erunt praua in direc
ta. et aspera in uias planas. 6 et uidebit omnis caro salutare
dñi. 7 Dicebat ergo ad turbas que exiebant ut babtistarentur ab
ipso. Genimina uiperarum quis ostendet uobis fugere a futura ira.
8 Facite ergo fructus dignos poenitentiae. et ne coeperitis dicere
patrem habens abraham. Dico enim uobis quoniam potest ds de lapidibus

43 (cognou)it ioseph aut mater dñi ihu *erasit ipse et substituit* (cognou)erunt parentes eius
44 per *erasum* 48 mihi: nobis m^2 matrem eius *erasit ipse et substituit* illos
8 quia m^2

istis suscitare filius abrahae [9] iam enim securis ad radices arborum
posita est. Omnis ergo arbor non faciens fructum bonum excidetur
et in ignem mittetur. [10] Et interrogabant eum turbae dicentes. quid ergo fa
ciemus. [11] respondens autem dicebat illis. qui habet duas tonicas det non habenti.
et qui habet escas similiter faciat. [12] Uenerunt autem et puplicani ut babti
zarentur. et dixerunt ad illum magister quid faciemus. [13] at ille dixit ad
eos nihil amplius quam constitutum est uobis faciatis. [14] et milites dixerunt interrogauerunt auten
et milites dicentes. magister quid faciemus. et ait illis. neminem concutia
tis neque calumpniam faciatis. et contenti estote stipendiis uestris.
[15] existimate autem populo et cogitationibus omnibus in cordibus suis de iohanne.
ne forte esset ipse xp̄s. [16] respondit iohannis dicens ego quidem omnibus
Ego quidem aqua babtizo uos. uenit autem fortior me. cuius non sum dignus
soluere corrigiam calciamentorum eius. ipse uos babtizabit in
sp̄u sc̄o et igni. [17] Cuius uentilabrum in manu eius. et purgabit aream
suam. et congregabit triticum in horreum suum. paleas autem conburet igni
inextingibili. [18] multa quidem et alia exortans euanguelizabat
populo. [19] erodes autem tetrarcha cum corriperetur ab illo. De herodia
de uxore fratris sui et e omnibus malis qui fecit erodes [20] adiecit
et hoc super omnia. et inclussit iohannem in carcere. [21] Factum est autem cum bab
tistaretur omnis populus. et ih̄u babtizato et orante apertum est celum.
[22] et descendit sp̄s sc̄s corporali specie sicut columba in ipsum.
et uox de celo facta est. tu es filius meus dilectus in te bene complacuit mihi.
[23] Et ipse ih̄s erat incipiens. quassi annorum trigenti ut
putabatur filius ioseph.

qui fuit heli	qui fuit iohannae	qui fuit naum
qui fuit mathatiae	qui fuit ioseph	qui fuit esli
[24] qui fuit leui.	[25] qui fuit mathathiae	qui fuit naggae
qui fuit melchi	qui fuit amos	[26] qui fuit maath

[8] filios *m** [14] et milites dixerunt : *erasit m** magister quid faciemus *erasit ipse scriba et substituit* quid faciemus et nos [16] ego quidem *pri. ; erasit m** *et substituit* omnibus [18] euangel. *m*[1] [23] matha *corrector*

qui fuit mathathiae
qui fuit semei
qui fuit ioseph
qui fuit ioda
[27] qui fuit iohanna
qui fuit ressa
qui fuit zorobabel
qui fuit salathel
qui fuit neri
[28] qui fuit melchi
qui fuit addi
qui fuit chosam
qui fuit helmadam
qui fuit er
[29] qui fuit hiessu
qui fuit eliezer
qui fuit iorim
qui fuit mathat
qui fuit leui
[30] qui fuit simeon
qui fuit iuda
qui fuit ioseph
qui fuit iona
qui fuit leliachim
[31] qui fuit melcha
qui fuit menna
qui fuit mathata
qui fuit nathani

qui fuit dauid
[32] qui fuit iesse
qui fuit obeth
qui fuit booz
qui fuit salmon
qui fuit naason
[33] qui fuit aminadab
qui fuit aram
qui fuit esrom
qui fuit phares
qui fuit iudae
[34] qui fuit iacob
qui fuit isaac
qui fuit abraham
qui fuit thare
qui fuit nachor
[35] qui fuit seruch
qui fuit ragau
qui fuit falech
qui fuit heber
qui fuit sale
[36] qui fuit cainan
qui fuit arfaxat
qui fuit sem
qui fuit noe
qui fuit lamec
[37] qui fuit matusale
qui fuit enoch

qui fuit iareth
qui fuit malalehel
qui fuit cainan
[38] qui fuit enos
qui fuit seth
qui fuit adaim
qui fuit đi.

4 [1] Ihs autem plenus spū sco
regressus est a iordane.
et agebatur a spū in
deserto [2].xl. diebus
et temptabatur a dia
bulo. Et nihil mandu
cauit in diebus illis.
et consummatis illis es
suriit. [3] Dixit autem illi
diabulus si filius đi
es dic lapidi huic
ut panis fiat. [4] et re
spondit ad illum ihs.
scriptum est quia non in pa
ne solo uiuet homo
sed in omni uerbo đi. [5] Et du
xit illum diabulus
et ostendit illi omnia
regna orbis terrae in
momento temporis.
[6] Et ait ad illum tibi dabo

[27] salathiel m^1 [30] leliachim: l *pri. erasa* [36] lamech m^1 [37] mathusalem m^1
[4] uiuit *corrector* montem excelsum *uers.* [5] *et* [6] *erasit et rescripsit* m^1 terra (*sic*) m^1 [5] zabulus m^1, *et* +in [6] ei m^1

potestatem hanc uniuersam et gloriam illorum quia mihi tradita sunt. et cui uolo do illa. [7] Tu ergo si adoraueris coram me erunt tua omnia. [8] Et resp ondens ihs dixit illi. scriptum est dñm đm tuum adorabis. et illi soli seruus eris. [9] et duxit illum in hierusalem et statuit eum super pinnam templi. et dixit illi si filius đi es mitte te hinc deorsum. [10] scriptum est enim quod angelis suis mandauit de te ut conseruent te. [11] et quia in mani bus suis tollent đi filius te ne forte offendas ad lapidem pedem tuum. [12] Respondit dns ihs. dictum est non temptabis dñm đm tuum. [13] et consummata omni temptatione diabulus recessit ab illo usque ad tempus. [14] Et regressus est ihs in uirtute sps in galileam. et fama exiit in uniuersam regionem de illo. [15] et ipse docebat in sinagogis eorum. et magnificabatur ab hominibus. [16] Et uenit nazareth ubi erat nutritus. et intrauit secundum consuetudinem suam die sabbati in sinagogam. Et surrexit legere. [17] et traditus est illi liber profetae issaiae. et ut reuoluit librum inuenit locum ubi scriptum erat. [18] sps dni super me propter quod unxit me euangelizare pauperibus. misit me [19] predica re captiuis redemptionem. et cecis uisum dimittere. confractos in remisionem. predicare annum dni acceptum. et diem retributio nis. [20] et cum plicuisset librum reddidit ministro et sedit. Et omnium in sinagoga oculi erant intendentes in eum. [21] Coepit autem dicere ad illos quia hodie impleta est hec scriptura in auribus uestris. [22] et omnes testimoni um illi dabant. et mirabantur in uerbis gratiae que procedebant de o re ipsius. et dicebant. nonne hic est filius ioseph. [23] Et ait illis utique dicitis mihi hanc similitudinem. medice cura te ipsum. quanta au diuimus facta in capharnaum fac hic et in patria dauid. [24] Ait autem. amen di co uobis quia nemo profeta acceptus est in patria dauid. [25] In ueritate dico uobis multae uiduae erant in diebus heliae in israhel. quando clausum est celum an nis tribus et mensibus .ui. cum facta esset fames magna in omni terra. [26] ad nullam

[8] seruies m^1 [11] đi filius *erasit ipse* [12] et respondens ihs ait illi *ipse se corrigens*
[23] dauid : tua m^2 [24] dauid : sua m^2

illarum misus est helias nisi in serephta sidoniae ad mulierem uiduam
[27] et multi leprosi erant in israhel. sub helesseo profeta. et nemo eorum
mundatus et repleti est nisi neman sirus [28] et repleti sunt omnes in sinagoga ira hec
audientes. [29] et resurrexerunt et eiecierunt illum extra ciuitatem. et du
xerunt illum usque ad supercilium montis supra quem ciuitas illorum erat ae
dificata ut precipitarent illum. [30] ipse autem transiens per medium illorum ibat.
[31] Et discendit in capharnaum ciuitatem galileae. ibique docebat
sabbatis. [32] Et stupebant in doctrina sc̄i sp̄s quia in potestate erat
uerbum dn̄i ih̄u. [33] Et in sinagoga erat homo habens demonium inmundum. Et ex
clamauit uoce magna [34] dicens. sine quid nobis et tibi ih̄u nazarene.
uenisti perdere nos. scio te quia sis sc̄s d̄i. [35] et increpauit illis ih̄s.
dicens. obmutesce exi et exi ab illo. et cum proiecisset illum demonium in me
dium exiit ab illo. nihilque illum nocuit. [36] Et factus est pauor in omnibus. et
colloquebantur ad inuicem. dicentes. quod est hoc uerbum quia in potestate et uir
tute imperatur immundis spiritibus et exeunt. [37] Et deuulgabatur fa
ma de illo in omnem locum regionis. [38] Surgens autem de sinagoga in
troiuit in domum simonis. socrus autem simonis tenebatur magnis
febribus. et rogauerunt illum pro ea. [39] et stans super illam imperauit
febri. et demisit illam. et continuo surgens ministrabat illis. [40] Cum
sol autem occidisset omnes qui habebant infirmos uariis langо
ribus ducebant illos ad eum. At ille singulis manus imponens
curauit eos. [41] Exiebant autem demonia a multis clamantia
et dicentia. quia tu es filius d̄i. et increpans non sinebat ea loqui quia sci
ebant esse xp̄m. [42] Facta autem die egressus ibat in desertum locum.
Et turbae requirebant eum. et uenerunt usque ad ipsum. et detineb
ant illum. ne descederet ab eis. [43] quibus dixit ille. quia aliis et aliis ci
uitatibus oportet me euangelizare regnum d̄i. quia ideo
misus sum. [44] et erat predicans in sinagogis galileae. 5 [1] Factum est autem

[27] et repleti *pri.*: *erasit ipse* [32] sc̄i sp̄s *erasit et substituit* eius *ipse* uerbum dn̄i ih̄u: *erasit ipse et substituit* sermo illius [35] exi *pri. erasit ipse* [36] imperat *corrector* [43] aliis *pri. erasit ipse*

cum turbae irruerent in eum ut audirent uerbum di. et ipse stabat
secus stagnum genezareth. [2] et uidit duas naues stantes
secus stagnum. **P**iscatores autem descenderant et leuabant
retia. [3] **A**scendens autem in unam nauim que erat simonis. rogauit
eum a terra reducere pussillum. et sedens docebat de nauicula
turbas. [4] **U**t cessauit autem loqui dixit ad simonem. duc in altum et la
xate retia uestra in capturam. [5] **E**t respondens simon dixit illi. Pre
ceptor per totam noctem laborantes nihil coepimus. in uerbo autem tuo
laxabo rete. [6] **E**t cum fecissent concluserunt multitudinem pisci
um copiosam. Rumpebatur autem rete eorum [7] et annuerunt sociis qui
erant in alia naui ut uenirent et adiuuarent eos. et uenerunt
et impleuerunt ambas nauiculas ita ut mergerentur pene. [8] quod cum
uideret simon petrus procedit ad genua ihu. dicens. exi a me
quia peccator sum homo dne. [9] Stupor enim circumdederat eum. et omnes qui cum
illo erant in capturam piscium quam coeperant. [10] **S**imiliter autem et acobum
et iohannem filios zebedei qui erant socii simonis. **E**t ait ad
simonem ihs. noli timere. ex hoc iam eris homines capiens. [11] et sub
ductis ad terram nauibus relictis omnibus secuti sunt eum. [ens ihm
[12] **E**t factum est cum esset in una ciuitatum et ecce uir plenus lepra et uid
et procedens in faciem rogauit eum. dicens. dne si uis potes me
mundare. [13] et extendens manum tetigit illum. dicens. uolo
mundare. et confestim lepra descessit ab illo. [14] et ipse precepit
illi ut nemini diceret. sed uade ostende te sacerdoti. et offer pro
emundatione tua sicut precepit moyses in testimonium illis. [15] **P**eram
bulabat autem sermo magis de illo. et conueniebant turbae multae
ut audirent et curarentur ab infirmitatibus suis. [16] ipse autem se
debat in deserto et orabat. [17] **E**t factum est in una dierum. et ipse
sedebat docens. et erant farisaei sedentes et legis doctores

[3] ut de terra reduceret m^2 [5] cepimus m^1 [6] cum: +hoc m^2 annuerunt: annuntiauerunt m^2 [7] >pene mergerentur m^2 [8] uel uidisset m^2 procidit m^2 >homo peccator sum m^2 [9] circumdederit (*sic*) m^1 captura m^2 ceperant m^1 [10] iacobum m^1 [16] deserto: s *ex* r *conuersa*

qui uenerant ex omni castello galileae et iudae et hierusalem.
et uirtus erat dñi ad sanandum eos. [18] Et ecce uiri portan
tes in lecto hominem qui erat paraliticus. et querebant eum infer
re et ponere ante eum. [19] et non inuenientes qua parte eum inferrent
pre turba ascenderunt supra tectum. et per tegulas submisserunt
illum cum lecto in medium ante iħm. [20] Quorum fidem ut uidit dixit. homo re
mittuntur tibi peccata tua. [21] Et coeperunt cogitare scribae
et farisei. dicentes. quis est hic qui loquitur blasfemias. quis potest est
dimittere peccata nisi solus ds. [22] Ut cognouit autem iħs cogitatio
nes eorum. respondens dixit ad illos. quid cogitatis in cordibus uestris.
[23] quid facilius est dicere dimittuntur tibi peccata tua an dicere sur
ge et ambula. [24] Ut autem sciatis quia filius hominis potestatem habet in ter
ra dimittere peccata. ait paralitico tibi dico. surge
tolle lectum tuum et uade in domum tuam, [25] et confestim surgens
coram illis tulit in quo iacebat. et abiit in domum suam magni
ficans dñm. [26] Et stupor apprehendit omnes. et magnifica
bant đm. Et repleti sunt timore. dicentes. quia uidimus mirabi
lia hodie. [27] Et post hec exiit et uidit puplicanum nomine leui seden
tem ad telonium. et ait illi sequere me. [28] et relictis omnibus sur
gens secutus est eum. [29] Et fecit ei conuiuium magnum leui in domu sua.
et erat turba multa puplicanorum et aliorum qui cum illis erant
discumbentes. [30] Et murmurabant farisei et scribae eorum. dicentes.
ad discipulos eius. Quare cum puplicanis et peccatoribus man
ducat magister uester is et bibitis. [31] Et respondens iħs dixit ad illos. non egent
qui sani sunt medico. sed qui male habent. [32] non ueni uocare iustos
sed peccatores in poenitentiam. [33] At illi dixerunt ad eum. quare
discipuli iohannis ieiunant frequenter. et obsecrationes faciunt.
Similiter et fariseorum. tui autem edunt et bibunt. [34] quibus ipse ait.

[18] qui : que (*sic*) m^1 [25] in quo iacebat : .i. lectum m^2

nunquid potestis filios sponsi dum cum illis est sponsus facere
ieiunare. [35] uenient autem dies cum ablatus fuerit ab illis sponsus.
tunc ieiunabunt in illis diebus. [36] **D**icebat autem similitudinem ad
illos. quia nemo commissuram a uestimento nouo immittit in ue
stimentum uetus. **A**lioquin et nouum rumpit. et ueteri non conuenit commis
sura a nouo. [37] Et nemo mittit uinum nouum in utres ueteres.
alioquin rumpet uinum nouum utres. et ipsum effundetur. et utres
peribunt. [38] sed uinum nouum in utres nouos mittendum est. et utraque con
seruabuntur. [39] et nemo bibens uetus statim uult nouum. dicit
enim uetus melius est. 6 [1] **F**actum est autem in sabbato secundo primo cum transiret ihs
per sata essuriit et discipuli eius et uellebant discipuli eius spicas et manducabant
confricantes manibus. [2] Quidam autem fariseorum dicebant illis. quid
faciatis quod non licet in sabbatis. [3] **E**t respondens ihs ad eos dixit.
Nec hoc legistis quod fecit dauid cum essuriret ipse et qui cum eo erant
[4] quomodo intrauit in domum di. et panes propositionis sumpsit et
dedit his manducauit. et dedit his qui cum ipso erant quos non licet man
ducare nisi tantum sacerdotibus. [5] et dicebat illis quia dns est et filius
hominis etiam sabbati. [6] **F**actum est autem et in alio sabbato ut intraret
in sinagogam et doceret. et erat ibi homo. et manus eius dextera erat
arida. [7] Obseruabant autem scribae et farissei si sabbato
curaret. ut inuenirent accussare illum. [8] ipse uero sciebat
cogitationes eorum. et ait homini qui habebat manum aridam
surge et sta in medium. et surgens stetit. [9] et ait ad illos ihs.
interrogabo uos si licet sabbato bene facere an male. animam
saluam facere an perdere. [10] et circumspectis omnibus dixit homini. exten
de manum tuam. et extendit. et restituta est manus eius. [11] ipsi
autem repleti sunt insipientia. et colloquebantur ad inuicem. quidnam
facerent de ihu. [12] **F**actum est autem in illis diebus exiit in montem orare.

[34] fili m^1 [36] uestistimentum (*sic*) m^1 [1] essuriit et d. eius et: *erasit ipse*
[4] quoniam m^1 dedit his . . . licet: *erasit et inseruit* manducauit et *ipse* [5] et *alt.*
improbauit m^1

et erat pernoctans in oratione di. [13] Et cum dies factus esset uocauit
discipulos et elegit .xii. ex ipsis quos et apostolos nominauit [14] simonem
quem cognominauit petrum. et andream fratrem eius. et iacobum et iohannem.
pilippum et bartholomeum. [15] matheum et thomam. iacobum
alfei et simonem qui uocatur zelotis. [16] iudam iacobi et iudam scariot
qui fuit proditor. [17] Et descendens cum illis stetit in loco campestri.
et turba discipulorum eius et multitudo plebis copiosa plebis ab omni iu
dea et hierusalem et maritina et aliis ciuitatibus. [18] qui uenerant ut
audirent eum et sanarentur a langoribus suis. et qui uixabantur a spi
ritibus immundis curabantur. [19] et omnis turba querebat eum tan
gere quia uirtus de illo exiebat. et sanabat omnes. [20] Et ipse ele
uatis oculis in discipulos suos dicebat. Beati pauperes quia
spu quia uestrum est regnum di. [21] Beati qui nunc essuritis quia saturabimini.
Beati qui nunc fletis quia ridebitis. [22] Beati cum uos oderint homines
et cum separauerint uos et exprobrauerint et iecerint nomen uestrum
tanquam malum propter filium hominis. [23] Gaudete in illa die et exultate.
ecce est enim merces uestra multa in celo. secundum hec enim faciebant profetis
patres eorum. [24] Uerum tamen uae uobis diuitibus quia habebitis consolatio
nem uestram. [25] Uae uobis qui saturati estis quia essurietis. Uae uobis qui ri
detis nunc quia lugebitis et flebitis. [26] Uae uobis cum benedixerint homines omnes ho
mines secundum hec faciebant pseodoprofetis patres eorum. [27] Sed dico uobis
qui auditis dilegite inimicos uestros et bene facite his qui odierunt
uos. [28] benefacite maledicentibus uobis. Orate pro columpniantibus
uos. [29] Et ei qui te percutit in maxillam prebe et alteram. et ab eo qui au
feret tibi uestimentum etiam tonicam noli prohibere. [30] Omni petenti te tribue
et qui aufert que tua sunt ne repetas. [31] et prout uultis ut faciant
uobis homines et uos facite illis similiter. [32] Et si dilegitis eos qui uos
diligunt que uobis est gratia. nam et peccatores diligentes se

[13] discipulos: +suos m^1 maritima m^1
[16] scarioth m^1 tiri et sidonis *ipse*
[17] plebis *pri. erasit ipse*
[20] quia *pri. erasit ipse*
[24] consulationem m^1
[26] homines *pri. erasit ipse*
[30] Omni: +autem m^1

diligunt. [33] Et si bene feceritis his qui uobis bene faciunt que uobis gratia est. si quidem et peccatores hoc faciunt. [34] et si motuum dederitis his a quibus speratis accipere que uobis gratia nam et peccatores peccatoribus fo enerantur ut recipiant aequalia. [35] Uerum tamen dilegite inimicos ue stros. et bene facite et motuum date nihil sperantes. et erit merces uestra multa. et eritis filii đi altissimi. quia ipse benignus est super ingratos et malos. [36] estote ergo super ingratos benigni et misericordies sicut et pater uester misericors est. [37] **N**olite iudicare fratres uestros et non iudicabimini. nolite condempnare et non dempnabimini. Dimittite et dimittemini. [38] date et dabitur uobis. mensuram bonam et confertam et coagitatam et superaffluentem dabunt in sinum uestrum. eam quippe mensura qua mensi fueritis remi tietur uobis. [39] **D**icebat autem illis et similitudinem. Nunquid cecus cecum potest ducere nonne ambo in foueam cadent. [40] **N**on est discipu lus super magistrum. perfectus autem omnis erit si sit sicut magister eius. [41] **Q**uid autem uides fistucam in oculo fratris tui. trabem autem que in oculo tuo est non con sideras. [42] aut quomodo potes dicere fratri tuo frater sine eiiciam fistucam de oculo tuo. ipse in oculo tuo trabem non uidens. Hypochrita eiice primum trabem de oculo tuo. et tunc perspicies ut educas fistucam de oculo fratris tui. [43] **N**on est enim arbor bona que facit fructus ma los. neque arbor mala faciens fructum bonum. [44] Unaqueque ar bor de fructu suo cognoscitur. **N**eque enim de spinis colligunt ficus. neque de rubo uindimiant uubam. [45] **B**onus homo de bono thesauro cordis sui profert bona. et malus ho de malo thesauro profert malum. **E**x abundantia enim cordis os loquitur. [46] **Q**uid autem uocatis me dñe dñe. et non facitis que dico., [47] Omnis qui uenit ad me et audit sermones meos et facit eos ostendam uobis cui similis sit. [48] **S**imilis est homini aedificanti domum qui fodit in altum et possuit fundamenta super petram.

[35] đi *erasit ipse* [36] super ingra. benigni et *erasit ipse* [37] fratres uestros *erasit ipse* [38] superefflu. m^1 eam : m *erasa* [47] uobis cui : uobiscum (*sic*) m^1

INundatione autem facta illisit flumen domui illi. et non potuit eam
mouere. fundamenta enim erat super petram. 49 Qui autem audiuit et non
fecit similis est homini aedificanti domum suam super terram sine fun
damento. in quam illisus est fluuius. et concidit continuo. et facta est ruina
domus illius magna. 7 1 Cum autem implesset omnia uerba sua in aures
plebis intrauit in cafarnauum. 2 Centurionis autem cuiusdam seruus
male habens erat moriturus. qui illi erat pretiosus. 3 Et cum audisset de
ihu misit ad eum seniores iudaeorum rogans eum ut ueniret et sal
uaret seruum eius. 4 At illi cum uenissent ad ihm rogabant eum
dicentes sollicite. dicentes ei quia dignus est. ut hoc illi prestes. 5 Diligit enim
gentem nostram et sinagogam ipse aedificauit nobis. 6 ihs autem ibat
cum illis. et cum iam non longe esset misit a domo misit ad eum centurio per lit
teras. dicentes. dne. noli uexari. non enim dignus sum ut sub tectum meum
intres. 7 Propter quod et me ipsum non arbitratus sum dignum ut uenirem ad
te. sed dic uerbo et sanabitur puer meus. 8 Nam et ego homo sum sub
potestate constitutus habens sub me milites. et dico huic uade.
et uadit. et alii ueni. et uenit. et seruo meo fac hoc. et facit. 9 Et Quo
audito ihs miratus et conuersus sequentibus se turbis dixit. Amen di
co uobis. nec in israhel tantam fidem inueni. 10 Et reuersi qui misi
fuerant domum inuenerunt seruum qui languebat sanum.
11 Et factum est deinceps ibat in ciuitatem que uocatur naim. et ibant
cum illo discipuli eius et turba copiosa. 12 Cum autem appropinquaret
portae ciuitatis et ecce defunctus efferebatur. filius unicus
matris suae. et hec uidua erat. et turba ciuitatis multa cum
illa. 13 Quam cum uidisset dns ihs misericordia motus super eam dixit illi.
noli flere. 14 et accessit et tetigit loculum. hi autem qui porta
bant steterunt. et ait. adoliscens tibi dico surge. 15 Et rese
dit qui erat mortuus. et cepit loqui. et dedit illum matri suae.

48 inlisum est m^1 fundata *corrector* 4 dicentes *pri. erasit ipse* 6 misit *pri. erasit ipse* per litteras : amicos *ipse* 9 Et *erasit ibse* 13 ihs *erasit ipse* 15 matris (*sic*) m^1

16 accepit autem omnis timor. et magnificabant dm. dicentes.
quia profeta magnus surrexit in israhel. et quia dñs ds uissitauit ple
bem suam. 17 Et exiit hic sermo in uniuersam iudeam de eo. et omnem circa
regionem. 18 Et nuntiauerunt iohanni discipuli eius de omnibus his 19et con
uocauit duos de discipulis suis iohannes et misit ad dñm dicens.
tu es qui uenturus es an alium exspectamus. 20 Cum autem uenissent ad eum
uiri dixerunt. iohannes babtista misit nos ad te dicens. tu
es qui uenturus es an alium exspectamus. 21 In ipsa autem hora curauit
multos a langoribus et plagis et spiritibus malis. et cecis mul
tis donauit uissum. 22 Et respondens dixit illis. exeuntes nuntiate
iohanni que uidistis et audistis. quia ceci uident. claudi ambulant.
leprosi mundantur. sordi audiunt. mortui resurgunt. pau
peres euanguelizantur. 23 Et beatus est quicumque non fuerit scandaliza
tus in me. 24 et cum descessissent nuntii iohannis coepit dicere de iohanne
dñs ihs. qui existis in desertum uidere harundinem uento moueri. 25 sed
quid existis uidere hominem mollibus uestimentis indutum. ecce qui
in ueste pretiosa sunt et diliciis in domibus regum sunt. 26 sed quid existis
uidere. profetam. utique dico uobis et plus quam profeta. 27 Hic est de quo
scriptum est. ecce mitto angelum meum ante faciem tuam qui pre
parabit uiam tuam ante te. 28 Dico enim uobis maior inter natos mu
lierum profeta iohanne babtista nemo est. qui autem minor est in regno
đi maior est in illo. 29 Et omnis populus audiens et puplicanus iustifica
uerunt đm babtistati babtismo iohannis. 30 farisei autem et le
gis periti consilium đi spreuerunt in semetipsos non babtizati ab eo.
31 Cui ergo similes dicam homines generationis huius. et cui sunt similes. 32simi
les sunt pueris sedentibus in foro. et loquentibus ad inuicem. et dicenti
bus. cantauimus uobis tibiis et non saltastis. lamentauimus uobis et non
plorastis. 33 Uenit enim iohannes baptiza neque manducans

16 in nobis *ipse* ds *ipse* 21 uissum : s *pri. erasa* 22 surdi m^2 euangel. m^2
24 discess. *corrector* dñs ihs : ad turbas m^1 quid m^1 26 profetam m^1
28 đi : celorum m^2 in illo : in *erasum* 29 puplicani *corrector*

panem neque bibens uinum. et dicitis demonium habet. [34] uenit filius
hominis manducans et bibens. et dicitis ecce homo deuorator
et bibens uinum amicus puplicanorum et peccatorum. [35] et iustificata
est sapientia ḋi omnibus filiis eius. [36] Rogabat autem eum quidam ex fari
seis ut manducaret cum illo. et ingressus in domum farisei discubu
it. [37] et ecce mulier que erat in ciuitate peccatrix ut cognouit quod
accubuit in domu farisei. attulit albastrum ungenti. [38] et stans
retro secus pedes eius lacrimis coepit rigare pedes eius. et ca
pillis capitis sui eos tergebat et osculabatur pedes eius et ungen
to ungebat. [39] **U**idens autem fariseus qui uocauerat eum ait intra se.
dicens. hic si esset profeta sciret utique que et qualis est mulier que tan
git eum. quia peccatrix est. [40] **E**t respondens iħs dixit ad illum. simon ha
beo tibi aliquid dicere. At ille ait. magister dic. [41] duo debitores
erant cuidam foeneratorem unus debebat denarios quingentos.
et alius .l. [42] non habentibus illis unde redderent utrisque donauit utrisque.
Quis ergo eum plus dilegit. [43] Respondens simon dixit estimo quia is
cui plus donauit. At ille dixit. recte iudicasti. [44] et conuersus ad
mulierem dixit simoni. uides hanc mulierem. intraui in domum tuam
aquam pedibus meis non dedisti. Hec autem lacrimis rigauit pedes meus
meos et capillis suis tersit. [45] Osculum mihi non dedistis. hec autem ex quo in
traui non cessauit osculari pedes meos. [46] **O**leo caput meum non unxi
sti. Hec autem ungento unxit pedes meos. [47] Propter quod dico tibi re
mittantur illi peccata multa. quoniam dilexit multum. Cui autem
minus dimittitur minus diligit. [48] **D**ixit autem ad illam remittuntur tibi
peccata. [49] et coeperunt qui simul accumbebant dicere intra se quis est
hic qui etiam peccata dimittit. [50] **D**ixit autem dñs iħs ad mulierem fides tua
te saluum fecit. uade in pace. 8 [1] **E**t factum est deinceps et ipse
iter faciebat per ciuitatem et castellum predicans et euangeli

[35] ḋi omnibus : *erasit et substituit* ab omnibus m^1 [37] uel accubuisset m^1
[38] eos *erasum* [39] uel fuisset m^1 [41] foeneratori *corrector* [42] utrisque
pri. erasit ipse diligit *corrector* [44] meus : *erasum* [45] dedistis : s *erasa*
[47] remittuntur m^1 [50] dñs iħs *erasit ipse* saluum *ita MS. cum b nostro Ueronensi*

stans regnum dī. et exierunt .xii. cum illo [2] et mulieres alique
que erant curatae a spiritibus malignis et infirmitatibus.
maria que uocatur magdalena de qua .uii. demonia exierant.
et iohanna uxor cuza procuratoris herodis. susanna.
et aliae multae que ministrabant eis de facultatibus suis.
[4] **C**um autem turba plurima conuenirent et de ciuitabus properarent
ad eum dixit per similitudinem. [5] Exiit qui seminat seminare semen
suum. et dum seminat aliud cecidit secus uiam. et conculcatum
est. et uolucres celi comederunt illud. [6] Et aliud cecidit supra
petram. et natum aruit. quia non habebat humorem. [7] et aliud
cecidit supra spinas. et simul exortae spinae suffocauerunt
illud. [8] et aliud cecidit in terram bonam et fecit fructum centu
plum. **H**ec dicens clamabat qui habet aures audiendi audiat.
[9] **IN**terrogabant autem eum discipuli eius. que esset hec parabula.
[10] Quibus ipse dixit. ds dedit uobis datum est nosse misterium regni sui.
Ceteris autem loquor in parabulis ut uidentes non uideant et audientes
non intelligant. [11] **E**st autem hec parabula. semen uerbum dī. [12] qui autem
secus uiam sunt. qui audiunt. deinde uenit diabulus. et tulit uerbum
de corde eorum. nē credentes salui fiant. [13] nam qui supra petram.
qui cum audierint cum gaudio accipiunt uerbum. et hi radices non
habent. qui ad tempus credunt et in tempore tribulationis recedunt.
[14] Quod autem in spinis cecidit hi sunt qui audiunt et a sollicitudinibus
et diuitiis et uoluntatibus uitae euntes suffocantur et non referunt
fructum. [15] Quod autem in terram bonam hi sunt qui in corde bono et optimo
audientes retenent uerbum. et fructum afferunt in patientiam.
[16] nemo autem lucernam accendens operit eam uase aut subtus
lectum ponit sed supra candelabrum ponit ut intrantes ui
deant lumen. [17] **N**ihil enim est occultum quod non manifestetur nec

[6] qui *pri.*: quae m^1 [7] supra: inter *ipse* [8] bonam et: +exortum m^1
[10] ds dedit: *erasit ipse scriba et in rasura scripsit* uobis loquor *erasit ipse*
[15] patientia *corrector* [16] Nemo m^1 [17] Non *ipse*

absconsum quod absconditum quod non reueletur et in palam ueniat. [18] Uidete uerbum đi quomodo audistis. qui enim habet dabitur ei. et quicumque non habet etiam quod putat se habere auferetur ab eo. [19] **U**enerunt autem ad il lum fratres et mater eius. et non potuerunt adire ad eum pre turba. [20] et nuntiatum est illi mater tua et fratres tui stant foris uolentes te uidere. [21] Qui respondens dixit ad eos. mater mea et fratres mei hi sunt qui uerbum di audiunt et faciunt. [22] Factum est autem in una dierum et ipse ascendit in nauiculam et discipuli eius. et ait ad illos transfretemus trans stagnum. et ascenderunt. [23] nauigantibus autem illis obdormiuit. et descendit procella in stagnum uenti in stagnum. et comple batur fluctibus nauicula. et periclitabantur. [24] **A**ccedentes autem suscitauerunt eum. dicentes. preceptor perimus. **A**t ille surgens increpauit uentum et tempestate aquae et cessauit et facta est tranquillitas. [25] Dixit autem illis. ubi est fides uestra. Qui timentes mirati sunt. dicentes. ad inuicem. Quis putas hic est. quia et uen tis imperat et mari. et oboediunt ei. [26] Enauigauerunt autem ad regionem gerassenorum. que est contra galileam. [27] et cum egressus esset ad terram occurrit ei uir quidam qui habebat demonium iam temporibus multis. et uestimento non induebatur. nec manebat in domo. sed in monomentis. [28] is ut uidit iħm pro cedit ante ẹụm illum. et exclamans uoce magna dixit. quid mihi et tibi est iħu filii đi altissimi. **O**bsecro te ne me torque as. [29] **P**recipiebat enim sp̄ui immundo ut exieret ab homine. multis enim temporibus arripiebat eum. et uinciebatur enim ca tenis et compedibus custoditus. et ruptis uinculis agebatur a demonio in deserta. [30] **IN**terrogauit autem illum iħs. dicens. quod tibi nomen est. At ille dixit. legio. quia intrauerunt demonia mul ta in eum. [31] et rogabant illum ne imperaret illis ut in abisum irent.

[17] (abscon)sum quod : *erasit et substituit* (abscon)ditum quod *ipse* [18] uerbum đi q. audistis : ergo quomodo audistis *substituit ipse* [19] >mater et fratres *ipse* [23] in stagnum *pri.: erasit ipse scriba et substituit* uenti [24] trancellitas (*sic*) magna m^1 [29] inmundo m^1 enim : *erasit ipse*

[32] **E**rat autem ibi grex porcorum multorum pascentium in monte.
et rogabant eum ut permitteret eos in illos ingredi. et permisit
illos. [33] **E**xierunt ergo demonia ab homine. et intrauerunt in porcos.
et impitu abiit grex per preceps in stagnum. et suffocatus est.
[34] Quod ut uiderunt factum qui pascebant fugerunt. et nuntiauerunt
in ciuitatem et in uillas. [35] **E**xierunt autem uidere quod factum est. et uenerunt
ad ihm. et inuenerunt hominem uestitum sedentem a quo demonia exierunt
uestitum ac sana mente ad pedes dñi ihu et timuerunt. [36] nuntia
uerunt autem illis et qui uiderant quomodo factus esset sanus a legio
ne. [37] et rogauerunt illum omnis multitudo regionis gerase
norum ut descederet ab ipsis. quia timore magno teneą
bant. [38] **IP**se autem ascendens nauem reuersus est. et rogabat
eum uir a quo demonia exierant ut cum illo esset. Dimisit
autem eum. dicens. [39] redi in domum tuam. et narra quanta tibi fecit
ds. et abiit per uniuersam ciuitatem predicans. quanta illi fe
cisset ihs. [40] **F**actum est autem cum redisset ihs excepit illum tur
ba. erant enim omnes expectantes eum. [41] **E**t ecce uenit uir
cui nomen erat iarus. et ipse princeps sinagogae erat. et
cecidit ad pedes ihu rogans eum ut intraret in domum eius.
[42] quia filia unica erat illi fere annorum .xii. et hec moriebatur.
Et contigit cum iret a turba comprimebatur. [43] et mulier quidam erat
in fluxu sanguinis ab annis .xii. que in medicos erogauerat
omnem substantiam suam. nec ab ullo potuit curari. [44] ac
cessit retro et tetigit fimbriam uestimenti eius. et confestim stetit
fluxus sanguinis eius. [45] et ait ihs. Quis est qui me tetigit.
Negantibus autem omnibus dixit petrus. et qui cum illo erant preceptor
turbae te compremunt et affligunt et dicis quis me tetigit.
[46] et dixit ihs tetigit me aliquis. nam ego noui uirtutem de me

[35] uestitum *pri. erasit ipse* dñi ihu *erasit et substituit* eius *ipse*

exisse. 47 **U**idens autem mulier quia non latuit tremens uenit et
procedit ante pedes illius. et ob quam causam tetigerit eum indica
uit coram omni populo. et quemadmodum confestim sanata sit. 48 at
ipse dixit illi. filia fides tua te saluam fecit. uade in
pace. 49 et adhuc eo loquente uenit quidam ad principem sina
gogae. dicens ei. quia mortua est filia tua noli uexare illum.
50 ihs autem audito hoc uerbo respondit patri puellae. noli
timere. crede tantum. et salua erit. 51 **E**t cum uenisset domum
non permisit intrare secum quemquam nisi petrum et iacobum et iohannem
et patrem et matrem puellae. 52 Flebant autem omnes et plangebant
illam. At ille dixit. nolite flere. non est mortua. sed dormit.
53 et diridebant eum. dicentes. quia mortua esset. 54 **I**pse autem tenens
manum eius clamauit. dicens. puella surge. 55 et reuersus est sps
eius. et surrexit continuo. et iussit cibum dari illi manducare.
56 et stupuerunt parentes quibus precepit ne alicui dicerent
quod factum erat. 9 1 **C**onuocatis autem .xii. apostolis dedit illis uir
tutem et potestatem super omnia demonia et ut langores cura
rent. 2 et misit illos predicare regnum di et sanare infirmos.
3 **E**t ait ad illos nihil tuleritis in uia neque uirgam neque pe
ram neque panem neque peccuniam neque duas tonicas
habebati. 4 et in quamcumque domum intraueritis ibi manete et inde ne
exatis. 5 **E**t quicumque non receperint uos exeuntes de ciuitate
illa etiam puluerem pedum uestrorum excutite in testimonium super illos.
6 **E**gressi autem circumibant per castella euangelizantes et curan
tes ubique. 7 **A**udiuit autem erodes tetrarcha omnia que fiebant
ab eo. et haesitabat eo quod diceretur 8 a quibusdam quia iohannes
surrexit a mortuis. **A** quibusdam uero quia helias apparuit.
Ab aliis autem quia profeta unus de antiquis surrexit. 9 **E**t ait

erodes iohannem ego decollaui. quis autem est iste de quo au
dio ego talia. et querebat uidere eum. [10] Et reuersi apostoli
narrauerunt illi quecumque fecerunt. Et assumptis illis se
cessit seorsum in locum desertum qui est bethzaida. [11] quod cum cogno
uisset turbae secutae sunt eum. Et excepit illos et loquebatur
illis de regno đi. et eos qui cura indigebant sanabant.
[12] Dies autem coeperat declinare. et accedentes .xii. dixerunt
illi. dimitte turbas ut euntes in castella uillasque que
circa sunt diuertant et inueniant escas quia hic in loco de
serto sumus. [13] Ait autem ad illos uos date illis mandu
care. At illi dixerunt non sunt nobis plus quam .u. panes et duo
pisces. nisi forte nos eamus et eamus in omnem hanc turbam
escas. [14] Erant enim uiri fere .u. milia. Ait autem ad disci
pulos suos facite illos discumbere pro conuiuia quinquagenos
[15] et ita fecerunt et discumbere fecerunt omnes. [16] Acceptis autem .u. pa
nibus et duobus piscibus respexit in celum et benedixit illis et fre
git et dedit discipulis suis. ut ponerent ante turbas. [17] et man
ducauerunt omnes et saturati. Et sublatum est quod superfuit illis
fragmentorum cofini .xii. [18] Et factum est cum solus esset orans et cum
illo discipuli interrogauit eos. dicens. quem me dicunt esse
turbae. [19] At illi responderunt atque dixerunt. iohannem bab
tizam. alii autem heliam. alii autem quia profeta unus de prioribus sur
rexit. [20] Dixit autem illis uos quem me esse dicitis. Respondens simon
petrus dixit. xp̄m đi. [21] At ipse increpans eos precepit ne
cui dicerent hoc. [22] dicens. quia oportet filium hominis multa pati
et reprobari a senioribus et principibus sacerdotum et scribis
et occidi et tertia die resurge. [23] Dicebat autem ad omnes. si quis uult
post me uenire abneget se ipsum et tollat crucem suam quotidie

(*Unum folium periit*)

[11] sanabant : n *alt. erasa* [21] ne : *primo fuit* me

6 Ait ad illum dñs iħs nemo mittens manum suam super atrum
et aspiciens retro aptus est regno di. 10 1 **P**ost hec autem designauit
dñs et alios .lxx. duos. et misit illos binos ante faciem
suam in omnem ciuitatem et locum quo erat ipse uenturus. 2 et
dicebat illis. **M**essis quidem multa. operari autem pauci.
rogate ergo dñm mesis ut mittat operarios in messem suam.
3 **I**te ecce ego mitto uos sicut agnos inter lupos. 4 **N**olite por
tare sacculum neque peram neque calciamenta. et neminem
per uiam salutaueritis. 5 **IN** quamcumque domum intraueritis primum dicite
pax huic domui. 6 et si ibi fuerit filius pacis requiescet super illam
pax uestra. sin autem ad uos reuertetur. 7 **IN** eadem autem domo manen
te edentes et bibentes que apud illos sunt. dignus enim est operarius
mercede sua. nolite transire de domo in domum. 8 **E**t in quamcumque
ciuitatem intraueritis et susceperint uos manducate que appo
nantur uobis. 9 et curate infirmos que in illa sunt. et dicite illis
appropinquauit in uos regnum đi. 10 **IN** quamcumque ciuitatem intraueri
tis et non receperint uos exeuntes in plateas eius. dicite 11 etiam pul
uerem qui adhaessit nobis de ciuitate uestra. extergimus in uos. tamen hoc
scitote quia appropinquauit regnum đi. 12 Dico uobis quia sodomis
in die illa remisius erit quam illi ciuitati. 13 **U**ae tibi corozam. uae
tibi bethzaida quia si in tiro et sidone factae fuissent uirtutes
que in uobis factae sunt. ollim in cilicio et cinere sedentes poeneterent.
14 uerum tamen tiro et sidoni remisius erat in iudicio quam uobis. 15 **E**t tu cafar
nauum usque ad celum exaltata usque ad infernum demergeris.
16 **Q**ui uos audit me audit. et qui uos spernit me spernit. qui autem
me spernit spernit eum qui me misit. 17 Reuersi sunt autem .lxx.
duo cum gaudio. dicentes. dñe etiam demonia subiiciuntur
nobis in nomine tuo. 18 **E**t ait illis uidebam satanan sicut
fulgor de celo cadentem. 19 Ecce dedi uobis potestatem

62 aratrum m^1

calcandi super serpentes et scorpiones et super omnem uirtutem
inimici. et nihil uobis nocebit. [20] **U**erum tamen in hoc nolite gaudere quia
sp̄s uobis subiiciuntur. **G**audete autem quod nomina uestra scripta sunt
in celis. [21] **IN** ipsa hora exultauit iħs in sp̄u sc̄o et dixit. **C**onfi
tebor tibi pater dn̄e celi et terrae quod abscondidisti hec a sapien
tibus et prudentibus et reuelasti ea parabulis etiam pater quia sic
placuit ante te. [22] **O**mnia mihi tradita sunt a patre meo et nemo sic qui
sit filius nisi pater. et qui sit pater nisi filius et cui uoluerit filius reuelare.
[23] **E**t conuersus ad discipulos suos dixit beati oculi qui uident que uide
tis. [24] dico enim uobis quod multi profetae et reges uoluerunt uidere que
uos uidetis et non uiderunt et audire que auditis et non audierunt.
[25] **E**t ecce quidam legis peritus surrexit temptans eum et dixit.
magister quid faciendo uitam aeternam possidebo. [26] Ait ille dixit
ad eum in lege quid scriptum est quomodo legis. [27] Ille respondens dixit. diliges
dm̄n̄m d̄m tuum ex toto corde tuo et ex tota anima tua et ex omnibus
uirtutibus tuis et ex omni mente tua et proximum tuum sicut te ipsum.
[28] **D**ixitque illi recte respondisti hoc fac et uiues. [29] Ille autem uolens
iustificare se ipsum dixit ad iħm. et quis est meus proximus. [30] **S**usci
piens autem iħs dixit homo quidam discenderat ab hierusa
lem in herico. et incidit in latrones qui etiam dispoliauerunt eum
et plagis impossitis abierunt semiuiuo relicto. [31] **A**ccedit
autem ut sacerdos quidam discenderet eadem uia. et uiso eo
preteriit. [32] similiter et leuita cum esset secus locum et uideret eum pertran
siuit. [33] samaritanus autem quidam iter faciens uenit secus
eum. Et uidens eum misericordia motus est. [34] **E**t appropinquans al
ligauit uulnera eius infundens oleum et uinum. et imponens
illum in iumentum suum duxit ad stabulum. et curam
illius egit. [35] **E**t altera die protulit duos denarios et dedit
stabulario. et ait curam illius habe. et quodcumque supererogaueris

[21] Confiteor m^1 parauulis (*sic*) m^1 [27] (uir)tutibus: *erasit et substituit* (uir)ibus *ipse* [34] stabulum: *superscripsit* .i. midach thech m^1 [35] stabulario: *superscripsit* .i. medico m^1

ego cum rediero reddam tibi. [36] Quis horum trium uidetur tibi proximus
fuisse illi. qui incidit in latrones. [37] At ille dixit. qui fecit misericor
diam illum. et ait illi ihs uade et tu fac similiter. [38] **F**actum est
autem dum iret et ipse intrauit in quoddam castellum. et mulier quedam
martha nomine excepit illum in domum suam. [39] et huic erat
soror nomine maria. que etiam sedens secus pedes dñi audiebat
uerbum illius. [40] **M**artha autem satagaebat circa frequens et ministeri
um. que stetit et ait. dñe non est tibi cura quod soror mea
reliquit me solam ministrare. dic ergo illi ut me adiu
uet. [41] et respondens dixit illi ihs. **M**artha martha sollicita
es et turbaris circa plurima. [42] **P**orro unum est necessari
um maria optimam partem elegit que non auferetur ab ea.

11 [1] **E**t factum est cum esset in loco quodam orans ut cessauit dixit unus
ex discipulis suis ad eum. dñe doce nos orare sicut et iohan
nes docuit discipulos suos. [2] et ait illis cum oratis dicite.
Pater sce qui in celis es. scificetur nomen tuum adueniat regnum tuum. [3] panem
uerbum đi celestem nostrum quotidianum da nobis hodie. [4] et dimitte nobis pecca
ta nostra. siquidem et ipsi dimittimus omni debenti nos. et ne
nos inducas in temptationem. sed libera nos a malo. [5] **E**t ait ad illos quis uestrum
habet amicum. et ibit ad illum media nocte. et dicit illi. amicae
commoda mihi tres panes. [6] quoniam amicus meus uenit de uia ad me.
et non habeo quod ponam ante illum. [7] et ille deintus respondens
dicet. noli molestus esse. iam hostium clausum est. et pueri
mei mecum sunt in cubili. et non possum surgere et dare
tibi. [8] Dico uobis et si non dabit illi surgens eo quod amicus eius sit.
propter improbitatem tamen eius surget et dabit illi quotquot habet ne
cessarios. [9] **E**t ego dico uobis petite. et dabitur uobis. querite
et inuenietis. pulsate et aperietur uobis. [10] **O**mnis enim qui petit acci
pit. et qui querit inuenit. et pulsanti aperietur. [11] **Q**uis autem

[2] sce qui in celis es *erasit ipse* [3] uerbum đi celestem *erasit ipse* [4] sed libera
nos a malo *erasit ipse* [5] uel dicet m^1

ex uobis patrem petit filius eius panem nunquid lapidem dabit
ei. aut piscem nunquid pro pisce serpentem dabit illi. [12] aut
si petierit ouum nunquid porriget ei scorpionem. [13] si ergo
uos cum sitis mali nostis bona dare filiis uestris. quanto ma
gis pater uester de celo dabit sp̄m bonum petentibus se. [14] **E**t erat
eiiciens demonium et ipsud erat muttum. et eiicisset dae
monium locutus est muttus. et admiratae sunt turbae. [15] **Q**uidam autem
ex his dixerunt in belzebul principe demoniorum eiicit
demonia. [16] **E**t alii temptantes signum de celo querebant
ab eo. [17] **IP**se autem ut uidit cogitationes eorum dixit eis. **O**mne
regnum in se ipso diuisum desolabitur. et domus supra domum
cadet. [18] si autem satanas in se ipsum diuisus est. quomodo stabat
regnum ipsius. quia dicitis in beelzebub eiicere me demonia.
[19] si autem ergo in belzebub eiicio demonia. Filii uestri in quo eiiciunt.
ideo ipsi iudices erunt uestri. [20] Porro si in degito đi eiicio
demonia profecto. peruenit in uos regnum đi. [21] **C**um fortis
armatus custodiat atrium suum in pace sunt ea que possi
det. [22] **S**i autem fortior illo superueniens uicerit eum uniuersa arma eius
auferet in quibus confidebat. et spolia d̄i̇s eius distribuet. [23] Qui non est
mecum aduersus me est. et qui non colligit mecum dispergit. [24] **C**um immun
dus sp̄s exierit ab homine perambulat per loca inaquosa querens
requiem et non inueniens. dicit reuertar in domum meam unde exii. [25] et
cum uenerit inuenit scopis mundatam. [26] **T**unc uadit et assumit
.uii. alios sp̄s nequiores se. **E**t ingressi habitant ibi. et sunt
nouissima hominis illius peiora prioribus. [27] **F**actum est autem cum hec diceret
extollens uocem quedam mulier de turba dixit illi. Beatus uenter
est qui te portauit. et ubera que suxisti. [28] At ille dixit. Quinimmo
beati qui audiunt uerbum đi et custodiunt. [29] **T**urbis autem
concurrentibus coepit dicere. Generatio hec generatio nequam

[14] ipsud : uel ipsum uel illud *m*[1] [15] belzebub *ipse scriba* [16] temptantes : *primo scripsit* temtantes [18] stabit *corrector*

est. signum querit et signum non dabitur ei nisi signum ionae. [30] Nam
sicut fuit ionas signum niniuetis ita erit et filius hominis gene
rationi isti. [31] Regina austri surget in iudicio cum uiris
generationis huius et condempnabit illos quia uenit a finibus
terrae audire sapientiam salemonis. Ecce plus sala
mone hic. [32] Uiri niniuetae surgent in iudicio cum gene
ratione hac. et condempnabunt eam. quia poenetentiam
egerunt ad predicationem ionae. Et ecce plus iona hic.
[33] Nemo lucernam accendit. et in absconso ponit. neque sub
modio. sed supra candelabrum. ut qui ingrediuntur lumen uideant.
[34] Lucerna cŏrporis tui est oculus tuus. si oculus tuus fuerit
simplex totum corpus tuum lucidum erit. si autem nequam
fuerit etiam totum corpus tuum tenebrosum erit. [35] Uide ergo
ne lumen quod in te est tenebrae sint. [36] si ergo corpus tuum totum
lucidum fuerit non habens aliquam partem tenebrarum erit
lucidum totum. et sicut lucerna fulgoris illuminabit te.
[37] Et cum loqueretur rogauit eum quidam fariseus ut prande
ret apud se. Et ingressus recubuit. [38] Fariseus autem coepit
intra se reputans dicere quare non babtizatus esset ante
prandium. [39] et ait dn̄s ad illum. Nunc uos farisei quod de foris est
babtizatis. quod autem intus est uestrum plenum est
hy̆pochrisi et iniquitate. [40] stulti nonne qui fecit quod de foris est
quod intus est fecit. [41] Uerum tamen quod superest date elimoy̆sinam.
et ecce omnia munda sunt uobis. [42] Sed uae uobis farisei qui
decimatis mentam anetum et rutam et omne holus. et pre
teritis iudicium et ueritatem đi. Hec autem oportuit facere et illa
non omittere. [43] Uae uobis farisei qui dilegitis primas cathe
dras in sinagogis et salutationes in foro. et primos discu
bitos in conuiuiis. [44] Uae uobis scribae et farisei hy̆pochritae qui estis ut monumenta que non

[39] babtizatis : calicis et catini mundatis *ipse* hy̆pochrisi : rapina *ipse* [40] quod *alt.* : etiam quod *ipse* [43] salutationes : *primo scripsit* salutiones [44] scribae et f. hy̆po. : *erasit ipse*

parent et homines ambulantes supra nesciunt. [45] Respondens autem
quidam ex legis peritis. ait illi magister hec dicens etiam uobis
contumelique facis. [46] At ille ait. uobis legis peritis uae.
qui oneratis homines oneribus que portari non possunt. et ipsi
uno digito uestro non tangitis sarcinas. [47] Uae uobis qui aedi
ficatis monumenta profetarum. Patres autem uestri occiderunt
illos. [48] profecto testificamini quod consentitis operibus patrum
uestrorum quoniam quidem ipsi eos occiderunt. Uos autem aedificatis
eorum secpulcra. [49] Propterea et sapientia di dixit. mittam
ad illos profetas et apostolos. et ex illis occident. et perse
quentur. [50] ut inquiratur sanguis omnium profetarum qui effussus est
a constitutione mundi a generatione ista [51] a sanguine
abel usque ad sanguinem zachariae qui periit inter altare
et edem. ita dico uobis requiretur ab hac generatione.
[52] Uae uobis legis peritis quia tulistis clauim scientiae et ipsi
non introistis et eos qui intrabant prohibuistis. [53] Cum
hec ad illos diceret coeperunt farisei et legis periti
grauiter insistere. et os eius obprimere de multis [54] insidiantes
ei. et querentes capere aliquid ex ore eius ut accussarent eum.
12 [1] Multis autem turbis circumstantibus ita ut se inuicem
conculcarent coepit dicere ad discipulos suos primum.
Attendite a fermento fariseorum quod est hipochrisis.
[2] Nihil enim opertum est quod non reueletur. nec absconditum quod
non sciatur. [3] quoniam que in tenebris dixistis in lumine dicentur.
et quod in aures locuti estis in cubiculis predicabitur in tec
tis. [4] Dico autem uobis amicis meis ne tereamini ab his qui occi
dunt corpus. et post hec non habent amplius quod faciant. [5] Osten
dam autem uobis quem timeatis timete eum qui post quam occiderit.

[45] nobis m^1 [53] oppri. *ipse* [1] primum: *erasum* hipochrissis m^1
[3] dixistis: uel audistis m^1

habet potestatem mittere in gehennam. ita dico uobis hunc timete.
6 **N**onne .u. passeres ueniunt dupondio. et unus ex illis non est in
obliuione coram đo. 7 sed et capilli capitis uestri omnes numerati
sunt. **N**olite ergo timere. multis passeribus plures estis.
8 Dico autem uobis omnis quicumque confessus fuerit in me coram hominibus et filius
hominis confitebitur in illum coram anguelis đi. 9 **Q**ui autem negauerit
me coram hominibus denegabitur et ipse coram angelis đi. 10 **E**t omnis qui dicit
uerbum in filium hominis remittetur. 11 **C**um autem inducent uos in sinago
gas et ad magistratus et potestates nolite solliciti esse qualiter
aut quid respondeatis aut quid dicatis. 12 sp̄s enim sc̄s docbit
uos in ipsa hora que oporteat dicere. 13 **A**it autem quidam ei
de turba. magister dic fratri meo ut diuidat mecum here
ditatem. 14 At ille dixit ei. homo quis me constituit iudicem aut
diuissorem super uos. 15 dixit autem ad illos. uidete et cauete ab omni
auaritia. quia non in abundantia cuiusdam uita eius est ex his que
possidet. 16 **D**ixit autem similitudinem ad illos dicens. Hominis cuius
dam diuitis uberes fructus ager attulit. 17 et cogitabat in
tra se dicens. quid faciam quod non habeo quo congregem fructus
meos. 18 et dixit hoc faciam destruam horrea mea et maiora
faciam. et illuc congregabo omnia que nata sunt mihi. et bona mea.
19 et dicam animae meae. anima habes multa bona possita in
annos plurimos requiesce. comede bibe epulare.
20 Dixit autem illi đs. stulte hac nocte animam tuam repetunt
a te. que autem preparasti cuius erunt 21 sic est et qui thesaurizat et non
est in đm diues. 22 **D**ixit ad discipulos suos. Ideo dico uobis.
Nolite solliciti esse animae quid manducetis. neque cor
pori uestro. quid uestiamini. 23 anima plus est quam esca. et corpus
quam uestimentum. 24 **C**onsiderate coruos quia non seminant neque me
tunt. quibus non est cellarium neque horreum. et đs pascit illos.

7 pluris *corrector* 9 et ipse : *erasit ipse*

Quanto magis uos plures estis illis. [25] Quis autem uestrum cogitan
do potest adicere ad staturam suam gubitum unum. [26] si ergo neque
quod minimum est potestis quid de ceteris solliciti estis. [27] Conside
rate lilia quomodo crescunt non laborant non neunt. .
Dico autem uobis nec salemon in omni gloria sua uestiebatur sicut
unum ex istis. [28] si autem foenum quod hodie in agro est. et cras in cliba
num mittitur ds sic uestit. quanto magis uos pussillae
fidei. [29] et uos nolite querere quid manducetis aut quid biba
tis. et nolite in sublime tolli. [30] hec omnia gentes mundi querunt.
pater autem uester scit quoniam his indigetis. [31] **U**erum tamen querite regnum
đi et hec omnia adiicientur uobis. [32] **N**olite timere pussillus grex
quia complacuit patri uestro dare uobis regnum. [33] Uendite
que possidetis et date elẏmoẏsinam. facite uobis saccu
los qui non ueterescunt. Thesaurum non dificientem in celis. quo fur
non appropiat. neque non tenea corrumpit. [34] ubi enim thessaurus
uester est. ibi et cor uestrum erit. [35] **S**int lumbi uestri precincti. et
lucernae ardentes. [36] et uos similes hominibus expectantibus
dn̄m suum quando reuertatur a nuptias. ut cum uenerit et pulsauerit
confestim aperiant ei. [37] **B**eati serui illi quos cum uenerit dn̄s
inuenerit uigilantes. amen dico uobis quod precingit se et faciet
illos discumbere. et transiens ministrabit illis. [38] et si uenerit in
secunda uigilia. et si in tertia uigilia uenerit. et ita inuenerit bea
ti serui illi. [39] Hoc autem scitote quia si sciret pater familias qua
hora fur ueneret uigilaret utique. et non sineret perfodiri
domum suam. [40] et uos estote parati quia qua hora non putatis
filius hominis uenit. [41] **A**it autem petrus dn̄e ad nos dicis hanc
parabolam an ad omnes. [42] Dixit autem ih̄s quis putas est fidelis
dispensator quem constituit et prudens quem constituit dn̄s super familiam
suam. ut det illis in tempore tritici mensuram. [43] **B**eatus ille ser

∾ uus

[24] pluris *corrector* [25] adiicere m^1 cubitum m^1 [33] appropiat: i *in rasura* r *scripta est* non *quaṫtum erasit ipse* [36] nuptiis m^1 [42] quem constituit *pri.: erasit ipse et substituit* et prudens

quem cum uenerit dñs inueniet ita facientem. 44 uere dico uobis.
quia super omnia que possidet constituet illum. 45 **Q**uod si dixerit in cor
de suo seruus ille dicens moram facit dñs meus uenire.
et coeperit percutere pueros et ancillas. et edere et bibere et ine
briari. 46 ueniet dñs serui illius in die qua non sperat et hora qua
nescit et diuidet eum partemque eius cum infidelibus ponet. 47 Ille autem
seruus qui cognouit uoluntatem dñi sui et non preparauit
et non fecit secundum uoluntatem eius uapulabit multis. 48 **Q**ui autem non co
gnouit et non fecit digna plagis uapulabit paucis. **O**mni
autem cui multum datum est. multum queritur ab eo. et cui comenda
uerunt multum plus petent ab eo. 49 **I**Gnem ueni mittere in terram.
et quid uolo nisi accendatur. 50 Babtisma autem habeo babtiza
ri. et quomodo coartor usque dum perficiatur. 51 **P**utatis quia pacem
ueni dare in terram. non dico uobis. sed separationem. 52 Erunt
enim ex hoc .v. in domo una diuisi tres in duo. et duo in tres
53 diuidentur. Pater in filium et filius in patrem suum mater in filiam et
filia in matrem. socrus in nurum suam. et nurus in socrum suam.
54 **D**icebat autem et ad turbas. cum uideretis nubem orientem ab
occassu. statim dicitis nimbus uenit. et ita fit. 55 Et cum austrum
flantem dicitis. quia aestus erit. et ita fit. 56 **H**ypochritae
faciem celi et terrae nostis probare. Hoc autem tempus quomodo
non probatis. 57 quid autem et a uobis ipsis non iudicatis quod iustum est.
58 **C**um autem uadis cum aduersario tuo ad principem in uia. da oper
am liberari ab illo. ne forte tradat te apud iudicem et
iudex tradat te exactori. et exactor mittat te in car
cerem. 59 Dico tibi. non exies inde donec etiam nouissimum minutum
reddas. 13 1 **A**derant autem quidam in ipso tempore nuntian
tes illi de galieis quorum sanguinem pilatus miscuit cum
sacrificiis eorum. 2 et respondens dixit illis. Putatis quod hii gali

pre omnibus galileis peccatores fuerunt. qui talia pasi sunt.
3 non dico uobis. sed nisi poenitentiam habueritis omnes similiter peri
bitis 4 sicut illi .x. et .uiii. supra quos cecidit turris in siloam et occidit eos.
putatis quia et ipsi debitores fuerunt preter omnes homines habitan
tes in hierusalem. 5 non dico uobis. sed si non poenitentiam egeritis omnes
similiter peribitis. 6 **D**icebat autem hanc similitudinem. arborem
fici habebat quidam plantatam in uinea sua. et ueniens querit
fructum in illa et non inuenit. 7 **D**ixit autem ad cultorem uineae. ecce an
ni tres sunt ex quo uenio querens fructum in ficulnea hac et non in
uenio. **S**uccide ergo illam. ut quid terram occupat. 8 **A**t ille
respondens. dixit illi dñe. **D**imitte illam et hoc anno usque dum fodiam
circa illam et mittam stercora. 9 et si quidem fecerit fructum. sin autem.
in futurum succides eam. 10 **E**rat autem docens in sinagoga eorum sab
batis. 11 Et ecce mulier que habebat spm infirmitatis annis
.x. et uiii. et erat inclinata. nec omnino poterat rursum respicere.
12 Quam cum uidisset ihs uocauit ad se. et ait illi mulier dimisa es
ab infirmitate tua. 13 et impossuit illi manus. et confestim erecta est.
et glorificabat dm. 14 **R**espondens autem archisinagogus indignans
quia sabbato curasset ihs. Dicebat turbae sex dies sunt in
quibus oportet operari. **I**N his ergo uenite et curamini et non in die
sabbati. 15 Respondit autem ad illum dns et dixit. hipochritae
unusquis uestrum sabbato non soluit bouem suum. aut assinum a pre
sepio et ducit adaquare. 16 **H**anc autem filiam abrahae quam alliga
uit satanas ecce .x. et uiii. annis non oportuit solui a uinculo
isto die sabbati. 17 **E**t cum hec diceret erubescebant omnes aduer
sarii eius. et omnis populus gaudebat in uniuersis que gloriosse fiebant
ab eo. 18 **D**icebat ergo cui simile est regnum di. et cui simile esse
existi ambo illud. 19 simile est grano sinapis. quod acceptum homo
misit in hortum suum et creuit. **E**t factum est in arborem magnam

9 sin : *superscripsit* .i. si non m^1 13 glorificabat : b *in rasura* t *scripta*

et uolucres celi requierunt in ramis eius. [20] Et iterum dixit cui simile
existimabo regnum dī. [21] Simile est fermento quod acceptum mulier
abscondit in farinae sata trea donec fermentaretur totum.
[22] Et ibat per ciuitates et castella docens et iter faciens in hieru
salem. [23] Ait autem illi quidam dñe si pauci sunt qui saluantur. ipse
autem dixit ad illos. [24] Contendite intrare per angustam portam. quia multi
dico uobis querunt intrare et non poterunt. [25] Cum autem intrauerit pater fami
lias et clauserit hostium incipietis foris stare et pulsare
ostium. dicentes. dñe aperi nobis. et respondens dicet uobis. nescio
unde estis. [26] Tunc incipietis dicere manducauimus coram te
et bibimus. et in plateis nostris docuisti. [27] et dicet uobis nescio
uos unde estis. discedite a me omnes operarii iniquitatis.
[28] ibi erit fletus et stridor dentium. Cum uideritis abra
ham et isaac et iacob et omnes profetas in regno dī. Uos autem
expelli foras [29] et uenient ab oriente et occidente et aquilone
et austro et accumbent in regno dī. [30] Et ecce sunt nouissimi
qui erant primi. et sunt primi qui erant nouissimi. [31] In ipsa autem die
accesserunt quidam phariseorum dicentes illi. exi et uade hinc quia
herodes uult te occidere. [32] et ait illis. Ite dicite uulpi
illi. ecce eiicio demonia et sanitates hodie et cras perficio hodie et cras
et tertia die consumor. [33] Uerum tamen oportet me hodie et
cras et sequenti ambulare quia non capit profetam perire extra
hierusalem. [34] Hierusalem hierusalem que occidis profe
tas et lapidas eos qui mittuntur ad te. Quotiens uolui
congregare filios tuos quemadmodum auis nidum suum
sub pennis et noluisti. [35] Ecce relinquetur uobis domus uestra
deserta. Dico autem uobis quia non uidebitis me donec ueniat
cum dicatis benedictus qui uenit in nomine dñi. 14[1] Et factum est cum intrasset
in domum cuiusdam principis phariseorum sabbato mandu

[21] tria *corrector* e *ex* i *facta est* [32] hodie et cras *pri.: erasit ipse et substituit* perficio [35] uidebitis:

care panem. ipsi obseruabant eum. [2] et ecce homo quidam
hidropicus erat ante illum. [3] Et respondens ihs dixit ad legis
peritos et ad fariseos. si licet in sabbato curare. [4] at
illi tacuerunt. ipse uero apprehensum sanauit eum ac dimisit.
[5] et respondens ad illos dixit. cuius uestrum assinus aut bos in pute
um cadet et non continuo extrahet illum die sabbati. [6] et non po
terant ad hec respondere illi. [7] Dicebat autem ad inuetatos
parabolam. intendens. quomodo primos accubitus elege
rent dicens ad illos [8] cum inuitatus fueris ad nuptias non di
scumbas in primo loco. ne forte honoratior te sit inuita
tus ab eo. [9] et ueniens is qui te et illum uocauit dicat tibi
da huic locum et tunc incipias cum rubore nouissimum locum
tenere. [10] sed cum uocatus fueris uade recumbe in nouissimo lo
co. Ut cum uenerit qui te inuitauit. dicat tibi amice ascen
de superius. tunc erit tibi gloria coram simul discumbentibus.
[11] Quia omnis qui se exaltat humiliabitur. et qui se humiliat ex
altabitur. [12] Dicebat autem et ei qui se inuitauerat. cum facis pran
dium aut caenam noli uocare amicos tuos. neque fratres
tuos neque cognatos neque uicinos diuites. ne forte et ipsi
te reinuitent et fiat tibi retributio. [13] Sed cum facis conuiuium
uoca pauperes debiles. claudos cecos. [14] et beatus eris quia
non habent retribuere tibi. retribuetur enim tibi in resurrectione
iustorum. [15] Hec cum audisset quidam de simul discumbentibus. dixit illi
beatus qui manducabit panem in regno di. [16] At ipse dixit ei.
Homo quidam fecit caenam magnam et uocauit multos. [17] et mi
sit seruum suum hora caenae dicere inuitatis ut uenirent.
quia iam parata sunt omnia. [18] et coeperunt simul omnes excussare.
Primus dixit ei. uillam emi et neccesse habeo exire et uidere
illam. rogo te habe me excussatum. [19] et alter dixit. iuga boum

[6] inuitatos m^1 [17] cenae *corrector* [18] excusare m^2 neccesse : c *alt. erasa*
excussatum : s *pri. erasa*

enim .u. et eo probare illa. rogo te habe me excussatum. [20] et alius
dixit. uxorem duxi et ideo non possum uenire. [21] Et reuersus ser
uus nuntiauit hec dño suo. **T**unc iratus pater familias dixit seruo
suo. exi cito in plateas et uicos ciuitatis et pauperes ac de
biles et caecos et claudos. introduc huc. [22] et ait seruus. dñe
factum est ut imperasti et adhuc locus est. [23] et ait dñs seruo. exi
in uias et sepes et compelle intrare ut impleatur domus mea.
[24] Dico autem uobis quod nemo uirorum illorum qui uocati sunt gustabit
caenam meam. [25] **IB**ant autem turbae multae cum eo. et conuersus dixit
ad illos. [26] si quis uenit ad me. et non odit patrem suum. et matrem.
et uxorem. et filios et fratres et sorores. adhuc autem et animam suam.
non potest meus esse discipulus. [27] et qui non baiolat crucem suam et ue
nit post me non potest meus esse discipulus. [28] **Q**uis enim ex uobis uolens
turrim aedificare non prius sedens computat sumptus qui ne
cessari sunt. si habeat ad perficiendum [29] ne postea quam possuerit
fundamentum et non poterit perficere. et omnes qui uident inci
piant inludere ei. [30] dicentes. quia hic homo coepit aedificare et non
potuit consummare. [31] aut quis rex iturus comittere bellum ad
uersum alium regem non sedens prius cogitat. si possit cum .x. milibus
occurre ei qui cum .xx. milibus uenit ad se. [32] **A**lioquin adhuc
illo longe agente legationem mittens rogat ea que pa
cis sunt. [33] **S**ic ergo omnis ex uobis qui non renuntiat omnibus que possi
det non potest meus esse discipulus. [34] **B**onum est sal. si autem sal
quoque euanuerit in quo condietur. [35] neque in terram neque in sterculinium
utile est. sed foras mittitur qui habet aures audiendi audiat.
15 [1] **E**rant autem appropinquantes ei puplicani et peccatores
ut audirent illum. [2] et murmurabant pharisei et scribae.
dicentes. quia hic peccatores recipit et manducat cum illis.

[19] excusatum m^2 [27] baiulat m^2 [28] nonne m^2

[3] Et ait ad illos parabolam istam. dicens. [4] quis ex uobis homo qui habet .c.
oues. et si perdiderit unam ex illis. nonne dimittit nonagin
tis .ix. in deserto. et uadit ad illam que perierat donec inueniat
eam. [5] et cum inuenerit eam imponit in humeros suos gaudens.
[6] et ueniens domum conuocat amicos et uicinos. dicens illis.
congratulamini mihi. quia inueni ouem meam que perierat. [7] Dico uobis
quod ita gaudium erit in celo super uno peccatore poenitentiam
habente. quam super nonaginti .ix. iustis qui non indigent poenitentiam.
[8] Aut que mulier habens dragmas .x. si perdiderit dragmam
unam. nonene accendit lucernam et euertit domum et querit di
ligenter donec inueniat. [9] et cum inuenerit conuocat amicas et ui
cinas. dicens. congratulamini mihi quia inueni dragmam quam perdideram.
[10] ITa dico uobis gaudium erit coram angelis đi. super uno pec
catore poenitentiam agente. [11] Ait autem. homo quidam habu
it duos filios. [12] et dixit adoliscentior ex illis patri. pater da mihi
portionem substantiae que me continget. et diuisit illis
substantiam. [13] et non post multos dies congregatis omnibus ado
lescentior filius peregre perfectus est in regionem longinquam
et ibi dissipauit substantiam suam uiuendo luxoriose.
[14] Et post quam omnia consummasset facta est fames ualida in regione
illa. et ipse coepit egere. [15] et abiit. et adhaessit uni ciuium
regionis illius. et misit is illum in uillam suam. ut pasceret
porcos. [16] et cupiebat implere uentrem suum de siliquis quas
porci manducabant. et nemo illi dabat. [17] in se autem reuersus
dixit. Quanti mercinarii patris mei abundant panibus.
Ego autem hic fame pereo. [18] surgam et ibo ad patrem meum.
et dicam illi. pater peccaui in celum et coram te. [19] et iam non sum dignus
uocari filius tuus. fac me sicut unum de mercinariis tuis.

[4] nonagintis: s *erasa* [12] contingit *corrector*

[20] et surgens uenit ad patrem suum. Cum autem adhuc longue
esset uidit illum pater ipsius. et misericordia motus est. et occurrens
cecidit super collum eius. et osculatus est illum. [21] dixitque ei filius eius
dñe peccaui in celum et coram te. iam non sum dignus fieri
seruus tuus. [22] dixit autem pater ad seruos suos. cito proferte filio meo stolam
illam primam. et induite illum. et date anulum in manum eius. et calcia
menta in pedes. [23] et adducite uitulum illum saginatum. et occi
dite. et manducemus et epulemur. [24] quia hic filius meus mortuus
erat. et reuixit. perierat et inuentus est. et coeperunt epulari.
[25] **E**rat autem filius eius senior in agro. et cum ueniret et appropin
quaret domui audiuit simphoniam et chorum. [26] et uocauit
unum de seruis. et interrogauit que hec essent. [27] Isque dixit illi. frater
tuus uenit. et occidit pater tuus uitulum saginatum.
quia saluum illum recipit. [28] indignatus est autem et nolebat introi
re. pater ergo illius egressus coepit rogare illum. [29] At ille
respondens dixit patri suo. ecce tot annis seruio tibi et nunquam
mandatum tuum preteriri. et nunquam dedisti mihi hedum. ut cum
amicis meis epularer. [30] sed post quam filius diabuli hic qui deuora
uit substantiam tuam cum fornicariis uenit. Occidi
sti uitulum saginatum. [31] et pater eius dixit illi. filii tu semper mecum
es. et omnia mea tua sunt. [32] epulari autem nos et gaudere oporte
bat. quia frater tuus hic mortuus erat et reuixit perierat et inuentus
est. 16 [1] **D**icebat autem ad discipulos suos. **H**omo quidam erat di
ues qui habebat uillicum. et hic defamatus est apud illum.
quasi dissipasset bona ipsius. [2] et uocauit illum. et ait illi.
quid hoc audio de te. redde rationem uillicationis tuae.
iam enim non poteris uilliicare. [3] Ait autem uillicus intra se quid faci
am. quia dñs meus auferet a me uillicationem meam. fodire

[21] eius *erasum* dñe *erasit et substituit* pater *ipse* fieri seruus: uocari filius *ipse*
[22] filio meo *erasit ipse* illam *erasit ipse* [23] illum *erasit m** [29] epularer: *primo scripsit* epulares [30] diabuli: tuus *ipse* meretricibus *m**
[31] patre eius: ipse *m** [32] nos: *erasit ipse*

non ualeo mendicare erubesco. [4] scio quid faciam ut cum amotus
fuero a uillicatione recipiant me in domus suas. [5] **C**onuocatis
itaque singulis debitoribus dñi sui. dicebat primo
quantum debes dño meo. [6] At ille dixit. centum uathos
olei. Dixitque illi. accipe cautionem tuam et sede cito scri
be quinquaginta. [7] Deinde alii dixit. tu uero quantum debes. qui ait
centum choros tritici. Ait illi accipe litteras tuas
et scribe octoginti. [8] et laudauit dñs uillicum iniquitatis.
quia prudenter fecisset. dixit autem ad discipulos suos. quia filii huius
seculi prudentiores filiis lucis in generatione sua sunt. [9] et
ego dico uobis facite uobis amicos de mammone iniquita
tis ut cum defecerit recipiant uos in aeterna tabernacula.
[10] qui fidelis est in minimo et in maiori fidelis est. et qui in modi
co iniquus est et in maiori iniquus est. [11] si ergo in iniquo mammone
fideles non fuistis quod uerum est quis dabit uobis. [12] et si in alieno
fideles non fuistis. quod uestrum est quis dabit uobis. [13] **N**emo
seruus potest duobus dñis seruire. aut enim unum odiet et al
terum diliget. aut uni adherebit et alterum contempnet.
non potestis đo seruire et mammonae. [14] **A**udiebant autem
omnia hec farisei qui erant auari. et diridebant illum. [15] et ait
illis. uos estis qui iustificatis uos coram hominibus. đs autem
nouit corda uestra. quia quod hominibus altum est abominatio est
apud đm. [16] **L**ex et profetae usque ad iohannem. ex eo regnum
đi euangelizatur. et omnis in illud uim facit. [17] Facilius est autem
celum et terram preterire quam a lege unum apicem cadere.
[18] **O**mnis qui dimittit uxorem suam et ducit alteram moe
chatur et qui dimisam a uiro ducit mechatur. [19] **H**omo quidam
erat diues et induebatur purpura et bisso. et epulabatur

[6] bathos m^1 [9] uel defeceritis m^1 [11] mammona m^1 dabit: uel credit m^1, uel credet m^2 [13] odiet: odio habebit *in mg* m^2 [15] abhominatio m^2

quotidie splendide. [20] et erat quidam mendicus nomine lazarus qui ia
cebat ad ianuam est ulceribus plenus [21] cupiens saturari de mi
cis que cadebant de mensa diuitis. sed et canes ueniebant et
linguebant ulcera eius. [22] Factum est autem ut moriretur mendicus et por
taretur ab angelis in sinum abrahae. motuus est autem et diues et se
pultus est in inferno. [23] eliuans oculos suos cum esset in tormentis.
uidit abraham a logue et lazarum in sinu eius. [24] et ipse clamans
dixit. pater abraham miserere mei. et mitte lazarum ut intinguat
extremum degiti sui in aquam ut refrigeret lingam meam quia affli
gor in hac flamma. [25] **E**t dixit illi abraham. filii recordare
quia recepisti bona in uita tua. et lazarus similiter mala. nunc autem
hic consolatur. tu uero affligeris. [26] et in his omnibus inter uos et nos chaus
magnum firmatum est. ut hi qui uolunt hinc transire ad uos non pos
sunt. neque inde huc transmeare. [27] et ait. rogo ergo te. pater. ut mit
tas eum in domum patris mei. [28] habeo enim .u. fratres ut testetur illis.
ne et ipsi ueniant in locum hunc tormentorum. [29] et ait illi abraham.
habent moy̓sen et profetas audiebant illis. [30] at ille dixit.
non pater abraham. sed si quis ex mortuis ierit ad eos. poe
nitentiam agent. [31] ait autem illi si moy̓ses et profetas non audiunt.
neque si quis ex mortuis surrexerit credent. 17 [1] **E**t ad di
scipulos suos ait. impossibile est ut non inueniant scandala.
uae autem illi per quem ueniunt. [2] utilius est illi si lapis molaris
inponatur circa collum eius. **E**t proiiciatur in mare quam ut scan
dalizet unum de pussillis istis. [3] **A**ttendite uobis. Si pec
cauerit frater tuus increpa illum. et si poenitentiam egerit.
dimitte illi. [4] **E**t si septies in die peccauerit in te. et septi
es in die conuersus fuerit ad te. dicens. poenitet me. dimitte
illi. [5] **E**t dixerunt apostoli dño. Auge nobis fidem. [6] dixit autem dñs si

habueritis fidem sicut granum sinapis diceretis huic arbori mo
ro eradicare et transplantare in mare et oboediret uobis.
7 Quis autem uestrum habens seruum arantem aut oues pascentem. qui
regresso de agro dicet illi. statim transi recumbe 8 et non dicet ei
para quod caenem et precinge te et ministra mihi. donec mandu
cem et bibam. et post hec manducabis et bibes. 9 Nunquid gratiam
habet seruo illi quia fecit que sibi imperauerat. 10 non puto sic et uos. cum fe
ceritis omnia que precepta sunt uobis. dicite serui inutiles sumus
quod debuimus facere fecimus. 11 Et factum est dum iret in hierusa
lem. transiebat per mediam samariam et galileam. 12 et cum ingredi
retur quoddam castellum occurrerunt ei .x. uiri leprosi. qui ste
terunt anloge 13 et eleuauerunt uocem. dicentes. ihu preceptor
miserere nostri. 14 quos ut uidit. dixit. ite ostendite uos sacerdoti
bus. Et factum est dum irent mundati sunt. 15 unus autem ex illis ut uidit
quia mundatus est. regressus est cum magna uoce magnificans
dm. 16 et cecidit in faciem ante pedes eius gratias agens. et hic
erat samaritanus. 17 respondens ihs. dixit. nonne .x. mundati
sunt. et nouem ubi sunt 18 non est inuentus qui rediret et daret gloriam
do nisi hic alienigena. 19 et ait illi. surge et uade quia fides tua
saluum te fecit. 20 Interrogatus est autem a fariseis quando uenit
regnum di. respondit eis et dixit. non uenit regnum di cum
obseruatione 21 neque dicent. ecce hic aut ecce illic. ecce
enim regnum di intra uos est. 22 Et ait ad discipulos suos uenient
dies quando desideretis uidere unum diem filii hominis et non uide
bitis. 23 Et dicent uobis ecce hic ecce illic. nolite ire neque
sectamini. 24 Nam sicut fulgor coruscans de sub celo in ea quae
sub celo sunt fulget. ita erit aduentus filii hominis in die sua.
25 Primum autem oportet multa pati. et reprobari a generatione

6 uel haberetis m^1

hac. [26] **E**t sicut factum est in diebus noe ita erit et in diebus filii hominis.
[27] edebant et bibebant et uxores ducebant. et dabantur
ad nuptias usque in diem qua intrauit noe in arcam. et uenit dilu
uium et perdidit omnes. [28] **S**imiliter sicut factum est in diebus loth. ede
bant et bibebant emebant et uendebant. planta
bant et aedificabant. [29] qua die autem exiit loth a sodomis
pluit ignem de celo et solphur et omnes perdidit. [30] secundum hec erit
qua die filius hominis reuelabitur. [31] **IN** illa hora qui fuerit in tec
to. et uassa eius in domo non discendat tollere illa. et qui in ag
ro similiter non redeat retro. [32] **M**emores estote uxoris
loth. [33] **Q**uicunque quessierit animam suam saluam facere perdet il
lam. et quicumque perdiderit illam. uiuificabit eam. [34] **D**ico autem in
lla nocte erunt duo in lecto uno. unus assumeter et alter relin
quetur. [35] duae erunt molentes in unum. una assumetur et altera relinquetur.
duo in agro. unus assumetur et alter relinquetur. [36] **R**espondentes
dicunt illi. ubi dñe. [37] qui dixit eis. ubicumque fuerit corpus illuc
congregabuntur aquilae. 18 [1] **D**icebat autem et parabulam ad illos. quoniam
semper oportet orare et non defficere. [2] dicens. iudex quidam
erat in quandam ciuitate qui đm non timebat et hominem non uere
batur. [3] uidua autem quedam erat in ciuitate illa. et ueniebant ad
eum. dicens uindica me de aduersario meo. [4] et nolebat per
multum tempus. Post hec dixit intra se. et si đm non timebo nec hominem
uereor. [5] tamen quia molesta est uidua uindicabo illam ne in nouis
simo ueniens constringat me. [6] ait autem dñs. audite qui iudex
iniquitatis dicit. [7] **D**s̄ autem non faciet uindictam electorum suorum
clamantium ad se die ac nocte patientiam habebit in illis.
[8] Dico autem cito faciet uindictam illorum. uerum tamen filius hominis ueniens
putas inueniet fidem in terra. [9] **D**ixit autem et ad quosdam qui in se confi

[29] pluit : *superscripsit* .i. đs m^1 [2] quadam m^2 [4] hec : +autem m^2
[5] est : +mihi hec m^2 constringat : sugillet *ipse* [6] quid m^2 [7] nocte : +et m^2

debant tanquam iusti et aspernabantur ceteros parabo
lam istam. [10] **D**uo homines ascenderunt in templum ut orarent.
unus fariseus et alter puplicanus. [11] fariseus stans hec apud
se orabat. **D**ō gratias ago quia tibi quia non sum sicut ceteri hominum.
raptores. iniusti adulteri. uelut etiam hic puplicanus. [12] ieiuno
bis in sabbato. decimas do omnium que possideo. [13] Et pupli
canus a longe stans nolebat nec oculos ad celum leuare.
sed percutiebat pectus suum. dicens. **D**s̄ propitius esto mihi peccato
ri. [14] Amen dico uobis discendit hic iustificatus in domum suam
ab illo. Quia omnis qui se exaltat humiliabitur. et qui se humiliat
exaltabit. [15] **A**fferebant autem ad illum et infantes ut eos tan
geret. quod cum uiderent discipuli increpabant illos. [16] ihs autem
conuocans illos dixit sinite paruulos uenire ad me et no
lite eos uetare. talium enim est regnum đi. [17] Amen dico uobis qui
cumque non acceperit regnum đi sicut puer non intrabit in illud. [18] **E**t interro
gauit eum quidam princeps. dicens. magister bone. quid faciens
uitam aeternam possidebo. [19] dixit autem ihs quid me dicis bonum. nemo
bonus nisi solus đs [20] mandata nosti. non occides. non mechaberis.
non furtum facies. non falsum testimonium dices. honora patrem
tuum et matrem. [21] qui ait. hec omnia custodiui a iuuentute meo. [22] quo
audito dn̄s ihs ait ei. adhuc unum tibi deest. omnia quecumque habes
uende et da pauperibus. et habebis thesaurum in celo. et ueni
sequere me. [23] His ille auditis contristatus est. quia diues erat
ualde. [24] Uidens autem illum ihs tristem factum. dixit. quam difficile qui
peccunias habent in regnum đi intrabunt. [25] Facilius est enim camellum
per foramen acus transire. quam diuitem intrare regnum đi. [26] et dixerunt
qui audiebant. et quis potest saluus fieri. [27] ait illis. que impos
sibilia sunt apud homines possibilia sunt apud đm. [28] ait autem petrus.

[11] quia *pri.: erasit ipse et substituit* tibi

[22] dn̄s: *erasit ipse*

Ecce nos dimissimus omnia et secuti sumus te. [29] qui dixit eis. amen
dico uobis. nemo est qui reliquit domum. aut parentes. aut fratres. aut
uxorem. aut filios. propter regnum đi. [30] et non recipiat multo plura
in hoc tempore et in seculo uenturo uitam eternam. [31] **A**ssumpsit autem
iħs .xii. et ait illis. ecce ascendimus hierusolimam et consumma
buntur omnia que scripta sunt per profetas de filio hominis. [32] tradetur enim gen
tibus. et illudetur. et flagellabitur et conspuetur. [33] et post quam flagillauerint
occident eum. et tertia die resurget. [34] **E**t ipsi nihil horum intellexerunt
et erat uerbum istud absconditum ab eis. et non intelligebant
quae dicebantur. [35] **F**actum est autem cum appropinquaret hierico. cecus quidam
sedebat secus uiam mendicans. [36] et cum audiret turbam pretereundem
interrogabat quid hoc esset. [37] Dixerunt autem ei quod iħs nazarenus transi
ret. [38] et clamauit dicens. iħu filii dauid miserere. [39] et qui preibant in
crepabant eum ut taceret. **I**pse uero multo magis clama
bat. filii dauid miserere mei. [40] **S**tans autem iħs iusit illum ad se duci.
Et cum appropinquaret interrogauit illum [41] dicens. quid tibi uis
faciam. At ille dixit. dñe ut uideam. [42] et iħs dixit illi. respice.
fides tua te saluum fecit. [43] et confestim uidit. et sequebatur illum.
magnificans đm. et omnis plebs ut uidit dedit laudem đo.

19 [1] **E**t ingreissus perambulabat hierico. [2] et ecce uir nomine zacheus
et hic erat princeps puplicanorum et ipse diues. [3] et querebat
uidere quis esset. et non poterat pre turba quia satura pussillius erat.
[4] et precurrens ascendit in arborem sicomorum quia dñs iħs ut uideret illum
quia inde erat transiturus. [5] **E**t cum uenisset ad locum suscipiens iħs
uidit illum. et dixit ad eum zachee festinans descende. quia
hodie in domu tua oportet me manere [6] et festinans
descendit. et excepit illum gaudiens. [7] et cum uiderent omnes
murmurabant. dicentes. quod ad hominem peccatorem deuertisset.

[4] quia dñs iħs *erasit ipse*

[8] Stans autem zacheus dixit ad dñm. ecce dimedium bonorum meorum
dñe do pauperbus. et si quid aliquem defraudaui reddo quadru
plum. [9] ait ihs ad eos. quia hodie saluus facta est domui huic
eo quod et ipse sit filius abrahae. [10] Uenit enim filius hominis querere et
saluum facere quod perierat. [11] Hec illis audientibus adiiciens dixit
parabolam eo quod esset prope hierusalem. et quia existimarent
quod confestim regnum eius reuelaretur. [12] Dixit ergo homo quidam nobi
lis abiit in regionem longinquam accipere sibi regnum et reuerti.
[13] Uocatis autem .x. seruis suis dedit illis .x. mnas. et ait ad il
los. negotiamini dum uenio. [14] Ciues autem odierunt illum. et miserunt
legationem post illum. dicentes. nolumus hunc regnare super nos.
[15] Et factum est ut rediret accepto regno. et iussit uocari ser
uos quibus dedit pecuniam ut sciret quantum quisque negoti
atus esset. [16] Uenit autem primus. dicens. Dñe mna tua .x. mnas acqui
siuit. [17] et ait ille. euge serue bone quia in modico fidelis
fuisti. eris potestatem habens supra .x. ciuitates. [18] et alter ue
nit. dicens. dñe. mna tua fecit .u. mnas. [19] et huic ait. et tu esto
supra .u. ciuitates. [20] et alter uenit. dicens. dñe ecce mna tua
quam habui repossitam in sudario. [21] timui enim te quia homo austerus
es. tollis quod non possuisti. et metis quod non seminasti. [22] dicit ei. de
ore tuo te iudicio serue nequam. sciebas quod ego austerus homo
sum. tollens quod non posui. et metentes quod non seminaui. [23] et quare non
dedisti pecuniam meam ad mensam. et ego ueniens cum ussuris
utique exegissem illam. [24] et asstantibus dixit auferte ab illo
mnam. et date ei. qui .x. minas habet. [25] et dixerunt ei dñe. habet .x.
minas. [26] Dico autem uobis quia omni habenti dabitur. ab eo autem qui non habet et quod
habet auferetur ab eo. [27] uerum tamen inimicos meos illos qui noluerunt
me regnare super se adducite huc et interficite ante me.

[11] eius reuelaretur: di manifestaretur *substituit ipse* [13] mnas: uel minas m^1
[16] uel mina m^1 uel minas m^1 [17] illi m^1 [18] uel mina m^1 uel minas m^1

[28] Et his dictis precedebat ascendens in hierusolimam. [29] Et factum est
cum appropinquasset ad bethfage. et bithaniam ad montem qui uo
catur oliueti. misit duos discipulos. [30] dicens. ite in castellum
in quod introeuntes quod contra uos est in quod introeuntes inuenietis pullum assinae al
ligatum. cui nemo unquam hominum sedit soluite illum et adduci
te. [31] si quis uos interrogauerit quare soluitis. sic dicetis ei. quia dñs
operam eius desiderat. [32] Abierunt autem qui misi erant. et inuenerunt sicut dixit
illis. stantem pullum. [33] soluentibus autem illis pullum dixerunt dñi eius ad
illos. quid soluitis pullum. [34] at illi dixerunt. quia dñs eum necessarium
habet. [35] et adduxerunt illum ad iħm. et iacientes uestimenta sua super pul
lum imposuerunt iħm. [36] Eunte autem illo substernebant uestimenta sua
in uia. [37] Et cum appropinquaret iam ad discensum montis oliueti.
coeperunt omnes turbae discendentium gaudientes laudare
đm uoce magna super omnibus quas uiderant uirtutibus [38] dicentes. benedictus
qui uenit rex in nomine dñi. pax in celo et gloria in excelsis đo. [39] Et qui
dam fariseorum de turbis dixerunt ad illum. magister increpa
discipulos tuos. [40] quibus ipse ait. dico uobis quia si hi tacuerint lapi
des clamabunt. [41] Et ut appropinquauit uidens ciuitatem fleuit
super illam dicens. [42] quia si cognouisses et tu quidem in hac die tua que sunt
ad pacem tibi. nunc autem abscondita sunt ab oculis tuis. [43] quia uenient in te.
et circumdabunt te inimici uallo tui uallo. et circumdabunt te. et coangus
tiabunt te undique. [44] et ad terram prosternent te et filios qui in te sunt.
Et non relinquent super te lapidem eo quod non cognoueris tempus ui
sitationis tuae. [45] Et ingressus in templum coepit eiicere uendentes
in illo dicens et ementes. [46] dicens. illis scriptum est quia domus mea domus orationis
est. Uos autem fecistis illam speloncam latronum. [47] Et erat docens
quotidie in templo. Principes autem sacerdotum et scribae. et principes
plebis querebant eum perdere [48] et non inueniebant quid facerent illi.
Omnis enim populus suspensus erat audiens illum. 20 [1] Et factum est in una dierum

[29] bethaniam m^1 [30] in quod introeuntes *pri. erasit ipse* [42] cognouisses:
.i. fleuisses m^1 [43] uallo *pri.: erasit ipse et substituit* tui coangustabunt m^1
[44] super te lap.: uel in te lapidem super lapidem m^1 [45] dicens *pri. erasit ipse*

docente illo populum in templo et euangelizante. conuenerunt prin
cipes sacerdotum et scribae cum senioribus. [2] et aiunt dicentes ad illum.
dic nobis in qua potestate hec facis. aut quis est dedit tibi hanc pote
statem [3] respondens autem dixit ad illos. interrogabo uos et ego unum uerbum.
respondite mihi. [4] babtismum iohannis de celo erat an ex hominibus. [5] At illi
cogitabant inter se dicentes. quia si dixerimus de celo dicet nobis. quare ergo
non credidistis ei. [6] si autem dixerimus ex hominibus plebs uniuersa lapida
bit nos. certi sunt enim iohannem profetam esse. [7] et responderunt nescire unde esset.
[8] et ihs̄ ait illis. neque ego dico uobis in qua potestate hec facio.
[9] **C**oepit autem dicere ad plebem parabolam hanc. homo plantauit
uineam et locauit eam colonis. et ipse peregre fuit multis temporibus.
[10] et in quodam tempore misit ad cultores seruum. ut de fructu uineae
darent illi. qui cessum dimisserunt eum inanem. [11] et addidit alterum ser
uum mittere. illi autem hunc quoque cedentes. et afficientes contumilia dimisserunt ina
nem. [12] et addidit tertium mittere. qui et illum uulnerantes eiecerunt. [13] Dixit autem
dn̄s uineae qui faciam. mittam filium meum dilectum. forsitan cum hunc uide
rint uerebuntur. [14] Quem cum uidissent coloni cogitauerunt inter se. dicentes. hic est
heres. occidamus illum ut nostra fiat hereditas. [15] et eiectum illum extra ui
neam occiderunt. quid faciet dn̄s uineae ergo illis dn̄s uineae. [16] ueniet et perdet colo
nos istos. et dabit uineam aliis. quo audito dixerunt illi. absit. [17] ille
autem aspiciens eos. ait quid est ergo hoc quod scriptum est. lapidem quem reproba
uerunt aedificantes hic factus est in caput anguli. [18] Omnis qui ceciderit supra illum
lapidem conquassabitur. supra quem autem ceciderit comminuet illum. [19] **E**t quere
bant principes sacerdotum et scribae mittere in illum manus illa ho
ra. et timuerunt populum. cognouerunt enim quod ad ipsos dixerit similitu
dinem istam. [20] **E**t obseruantes miserunt insidiatores qui se iustos
esse simularent. ut caperent eum in sermone. et traderent illum princi
patui et potestati presidis. [21] et interrogauerunt illum. dicentes. magister

[2] est: +qui m^2 [3] autem: ihs̄. m^1 respondete m^1 [4] inter: uel intra m^1
[6] sunt: sumus m^2 [15] dn̄s uineae *pri. erasit ipse*

scimus quia recte dicis. et doces. et non accipis personam. sed in uerita
te uiam đi doces. [22] licet nobis dare tributum cessari an non.
[23] considerans autem dolum illorum dixit ad eos. quid me temptatis.
[24] ostendite mihi denarium. **C**uius habet imaginem et inscriptionem. re
spondentes dixerunt cessaris. [25] et ait illis. reddite ergo que sunt
cessaris cessari. et que sunt dñi đi đo. [26] et non potuerunt uerbum eius reprehen
dere coram plebe. **E**t mirati in responsis eius tacuerunt. [27] ac
cesserunt autem quidam saducaeorum qui negant esse resurrectionem.
Et interrogauerunt eum. [28] dicentes. magister moŷses scripsit nobis. si frater
alicuius mortuus fuerit habens uxorem. et hic sine filiis fuerit. ut acci
piat frater eius uxorem. et suscitet semen fratri suo. [29] uii. ergo fratres erant
et primus accepit uxorem. et mortuus est sine filiis. [30] et sequens acce
pit illam. et ipse mortuus est sine filio. [31] et tertius accepit illam. similiter
et omnes .uii. et non relinquerunt semen. et mortui sunt. [32] **N**ouissima omnium
mortua est et mulier. [33] in resurrectione ergo cuius eorum erit uxor.
siquidem .uii. eam habuerunt uxorem. [34] et ait illis dñs iħs. filii seculi huius nubunt
et traduntur ad nuptias. [35] illi autem qui digni habentur seculo illo et resurrec
tione ex mortuis neque nubunt neque dicunt uxores. [36] neque enim ultra
mori poterunt. equales enim angelis sunt et filii sunt đi cum sint filii re
surrectionis. [37] quia uero resurgent mortui et moŷses ostendit secus
rubum. sicut dicit dñm đm abraham đm isac đm iacob. [38] đs autem non est
mortuorum sed uiuorum. omnes enim uiuunt ei. [39] Respondentes autem quidam
scribarum dixerunt. magister bene dixisti. [40] **E**t amplius non audebant
eum interrogare quicquam. [41] **D**ixit autem ad illos. quomodo dicunt xp̄m filium dauid
esse. [42] et ipse dauid dicit in libro psalmorum. **D**ixit dñs dño meo
sede a dextris meis. [43] donec ponam inimicos tuos scamellum
pedum tuorum. [44] Dauid ergo dñm illum uocat et quomodo filius eius est. [45] Audiente
autem omni populo dixit discipulis suis. [46] Adtendite a scribis qui uolunt ambulare

[25] dñi: *correxit ipse in* đi [26] uel responso *m*[1] [34] dñs iħs *erasit ipse*

in stolis. et amant salutationes in foro. et primas cathedras
in sinagogis et primos accubitos in conuiuis. 47 Qui deuorant do
mos uiduarum simulantes longuam orationem. hii
accipient dampnationem maiorem. 21 1 respiciens autem uidit eos
qui mittebant munera sua in gazafilacium diuites. 2 Uidit autem
et quantam uiduam pauperculam et mittentem aera minuta duo.
3 et dixit uere dico uobis quia uidua hec paupercula plus quam omnes misit.
4 nam omnes hii ex abundantia sibi miserunt in munera di. hec autem ex eo
quod dest illi omnem uictum suum quem habuit misit. 5 Et quibusdam dicen
tibus de templo quod lapidibus bonis et donis ornatum esset. dixit.
6 hec que uidetis uenient dies in quibus non relinquetur lapis super lapidem
qui non distruatur. 7 INterrogauerunt autem illum. dicentes. preceptor quando
hec erunt. et quod signum cum fieri incipient. 8 qui dixit. uidete ne seducamini.
multi enim uenient in nomine meo. dicentes. quia ego sum xp̄s. et tempus
appropinquauit. nolite ergo ire post illos. 9 cum autem audieritis proelia
et seditiones nolite terreri. Oportet primum hec fieri. sed non sta
tim finis. 10 Tunc dicebat illis. surget gens contra gentem. et regnum
aduersus regnum. 11 et terremotus magni erunt per loca. et pestilentiae et fa
mes terroresque de celo et signa magna erunt. 12 Sed ante hec omnia
iniicient uobis manus suas. et persequentur uos tradentes in sinagogas
et custodias. trahentes ad reges et ad presides propter nomen meum. 13 Continget
autem uobis in testimonium. 14 Ponite ergo in cordibus uestris non premeditari
quemadmodum respondeatis. 15 Ego enim dabo uobis os et sapien
tiam. cui non poterunt resistere et contradicere omnes aduersarii uestri.
16 Trademini autem a parentibus et fratribus et cognatis et amicis. et morte
afficient ex uobis. 17 et eritis odio omnibus hominibus propter nomen meum.
18 et capillus de capite uestro non peribit. 19 IN patientia uestra pos
sidebitis animas uestras. 20 Cum autem uideritis circumdari ab exercitu

4 uel ex abundantes m^1 6 destruatur m^1

hierusalem. Tunc scitote quia appropinquauit desolatio eius.
21 Tunc qui in iudea sunt fugiant in montes. et qui in medio eius discedant. et qui in regionibus non intrent in eam. 22 quia dies ultionis hii sunt ut impleantur omnia que scripta sunt. 23 Uae autem prignantibus et nutrientibus in diebus illis. Erit enim presura magna super terram et ira populo huic.
24 Et cadent in ore gladii et captiui ducentur in omnes gentes. et hierusalem calcabitur a gentibus donec impleantur tempora nationum. 25 Et erunt signa in sole et luna et in stellas et in terra presura gentium pre confussione sonitus maris et fluctuum 26 arescentibus hominibus pre timore et expectatione que superuenient uniuerso orbi. nam et uirtutes celorum mouebuntur. 27 Et tunc uidebunt filium hominis uenientem in nube cum potestate magna et maiestate. 28 his autem fieri incipientibus respicite et leuate capita uestra quoniam appropinquat redemptio uestra. 29 et dixit illis similitudinem. Uidete ficulneam et omnes arbores 30 cum producunt ex se iam fructum. scitis quia prope est aestas. 31 ita et uos cum uideritis hec fieri scitote quia prope est regnum di.
32 amen dico uobis quia non preteribit generatio hec donec omnia fiant. 33 celum et terra transibunt. uerba autem mea non transient. 34 Attendite autem uobis ne forte grauentur corda uestra in crapula et ebrietate et curis huius seculi et superueniet in uos dies illa repentina. 35 tanquam laqueus enim superueniet in omnes qui sedent super faciem omnis terrae. 36 Uigilate itaque omni tempore orantes ut digni habeamini fugere ista omnia que uentura sunt. et stare ante filium hominis. 37 erat autem docens diebus in templo. noctibus uero exiens morabatur in monte qui uocatur oliueti. 38 et omnis populus manicbat ad eum in templo audire eum. 22 1 Appropinquabat autem dies festus azimorum. qui docebatur pascha. 2 Et querebant principes sacerdotum et scribae quomodo eum interficerent. timebant uero plebem.
3 INtrauit autem satanas in iudam qui uocabatur scarioth unum de duodecem

38 manicbat : .i. mane ueniebat .i. nomoc hairgiged m^1

[4] Et abiit et locutus est cum principibus sacerdotum et magistratibus quem
admodum illum traderet eis. [5] et gausi sunt. et pacti sunt pecuniam
illi dare. [6] et spopondit et querebat oportunitatem ut trade
ret illum sine turbis. [7] Uenit autem dies festus azemorum in qua necesse
erat occidi pascha. [8] et misit petrum et iohannem. dicens. euntes
parate nobis pascha ut manducemus. [9] At illi dixerunt ubi uis
paremus. [10] et dixit ad eos. ecce introeuntibus uobis in ciuitatem occur
ret uobis homo anphoram aquae portans sequimini eum in domum quam intrat.
[11] et dicetis patri familias domus. dicit tibi magister. ubi est diuersori
um ubi pascha cum discipulis meis manducem. [12] et ipse uobis
ostendet caenaculum magnum stratum et ibi parate uobis. [13] Euntes
autem inuenerunt sicut dixit illis. et parauerunt pascha. [14] et cum facta esset hora
discubuit. et .xii. apostoli cum eo. [15] Et ait illis desiderio desideraui
hoc pascha manducare uobiscum ante quam patiar. [16] Dico autem uobis quia ex
hoc non manducabo illud. donec implatur in regno di. [17] Et accep
to calice gratias egit. et dixit accipite et diuidite inter uos. [18] dico enim
uobis quia non bibam de generatione uitis donec regnum dn̄i di. ueniat.
[19] et accepto pane gratias egit et fregit et dedit eis. dicens. hoc est cor
pus meum quod pro uobis datur. hoc facite in meam commemorationem.
[20] Similiter et calicem post quam cenauit. dicens. hic est calix noui testa
menti in sanguine meo quod pro uobis fundetur. [21] Uerum tamen ecce manus tra
dentis me mecum est in mensa. [22] et quidem filius hominis secundum quod difinitum est uadit.
Uerum tamen uae homini illi per quem tradetur. [23] et ipsi coeperunt querere intra se quis
esset ex eis qui hoc facturus esset. [24] Facta est autem et contentio inter eos. quis eorum
uideretur esse maior. [25] Dixit autem eis reges gentium dominantur eorum.
et qui potestatem habent super eos benefici uocantur. [26] uos autem non sic. sed qui maior
est in uobis fiat sicut iunior. et qui precessor est sicut minister. [27] Nam quis maior
est qui recumbit an qui ministrat. [28] uos autem estis qui permansistis mecum

[18] dn̄i: *correxit ipse in* di

in temptationibus meis. [29] et ego dispono uobis sicut disposuit mihi
pater meus regnum. [30] Ut edatis et bibatis super mensam meam in regno.
et sedeatis super tronos iudicantes .xii. tribus israhel. [31] Ait autem dñs
simoni. simon ecce satanas expetiuit uos ut celebraret
sicut triticum. [32] ego autem rogaui pro te ut non deficiat fides tua. Et tu
aliquando conuersus confirma fratres tuos. [33] Qui dixit ei. dñe tecum paratus sum
et in carcerem et in mortem ire. [34] et dixit ille. dico tibi petre non
cantabit hodie gallus donec ter abneges nosse me. **E**t dixit
eis [35] quando misi uos sine sacculo et pera et calciamentis. Nunquid de
fuit uobis. [36] At illi dixerunt nihil. dixit ergo eis. sed nunc qui habet sacculum
tollat similiter et peram. et qui non habet gladium uendat tonicam
suam et emat gladium. [37] Dico enim uobis quoniam adhuc hoc quod scriptum
est oportet impleri in me. Et quod cum iniustis deputatus est. etenim ea que
sunt de me finem habent. [38] At illi dixerunt dñe ecce gladii duo hic
sunt. At ille dixit eis. satis est. [39] **E**t egressus ibat secundum consuetudinem suam
in montem oliuarum. secuti sunt dñm iħm et discipuli. [40] Et cum peruenis
set ad locum dixit illis orate ne intretis in temptationem.
[41] **E**t ipse auulsus est ab eis quantum iactus est lapidis. et positis geni
bus orabat. [42] dicens. **P**ater si uis transfer calicem istum a me.
uerum tamen non mea uoluntas sed tua fiat uoluntas. [43] Apparuit autem
illi angelus de celo confortans eum. et factus est in agonia. et prolixius ora
bat. [44] et factus est sudor eius sicut guttae sanguinis decurrentis
in terram. [45] **E**t cum resurrexisset ab oratione et uenisset ad di
scipulos suos. inuenit eos dormientes pre tristitia. [46] et ait illis.
quid dormitis. surgite et orate ne intretis in temptationem.
[47] **A**dhuc eo loquente ecce turba et qui uocabatur iudas unus de .xii.
antecedebat eos. et appropinquauit iħū ut oscularetur eum.
[48] **I**ħs autem dixit ei. iudam ab osculo filium hominis tradis. [49] **U**identes eum hi

[30] thronos m^1 [39] consuetudinem : *primo scripsit* consudinem, *sed se correxit ipse*
dñm iħm *erasit et substituit* autem illum *ipse* [49] eum : autem m^1

qui circa ipsum erant quod futurum erat dixerunt ei. dñe si percutimus
in gladio. [50] et percussit unus ex illis seruum principis sacerdotum.
et amputauit auriculam eius dexteram. [51] Respondens autem iħs ait.
sinite usque huc. Et cum tetigisset auriculam eius sanauit eum.
[52] Dixit autem iħs ad eos qui uenerant ad se. principes sacerdotum et ma
gistratus templi et seniores quasi ad latronem existis cum gladiis
et fustibus [53] cum quotidie uobiscum fuerim in templo non extendistis in me
manus. sed hec est hora uestra et potestas tenebrarum. [54] Comprehen
dentes autem eum duxerunt ad domum principis sacerdotum.
Petrus uero sequebatur a longe. [55] accenso autem igni in medio atrio. et cir
cumsedentibus illis erat petrus in medio eorum. [56] quem cum uidisset an
cilla quedam sedentem ad lumen. et cum fuisset intuita dixit. et hic cum
illo erat. [57] at ille negauit eum. dicens. mulier non noui eum. [58] Et post pus
sillum alius uidens eum dixit. et tu de illis es. Petrus uero ait. o homo
non sum. [59] et interuallo facto quasi horae unius alius quidam affirmabat.
dicens. uere et hic cum illo erat nam et galileus est. [60] et ait petrus homo
nescio quid dicis. et continuo adhuc illo loquente gallus cantauit.
[61] Et conuersus dñs respexit petrum. et recordatus est petrus uerbi dñi
sicut dixit. quia prius quam gallus cantet ter me negabis. [62] Et egressus foras
petrus fleuit amare. [63] Et uiri qui tenebant illum illude
bant ei cedentes. [64] et uelauerunt eum. et percutiebant faciem eius.
Et interrogabant eum. dicentes. profetista quis est qui te percussit.
[65] et alia multa blasfemantes dicebant in eum. [66] Et ut factus est
dies conuenerunt seniores plebis et principes sacerdotum
et scribae. et duxerunt illum in concilium suum et interrogabant eum.
dicentes. si tu es xp̄s dic nobis. [67] et ait illis. si uobis dixero non cre
detis mihi. [68] si autem interrogauero non respondebitis mihi neque dimit
tetis. [69] Ex hoc autem erit filius hominis sedens a dextris uirtutis ði.

70 Dixerunt autem omnes. tu ergo es filius đi. qui ait uos dicitis quia ego sum.
71 At illi dixerunt quid adhuc desideramus testimonium. ipsi enim
audiuimus de ore eius. 23 1 Et exurgens omnis multitudo eorum du
xerunt illum ad pilatum. 2 Coeperunt autem accussare illum.
dicentes. hunc inuenimus subuertentem gentem nostram. et prohibentem tri
buta dari cessari. et dicentem se xp̄m esse regem. 3 Pilatus
autem interrogauit eum. dicens. tu es rex iudeorum. at ille respondens
ait tu dicis. 4 Ait autem pilatus ad principes sacerdotum et tur
bas. nihil inuenio causae in homine. 5 At illi inualescebant.
dicentes. commouet populum docens per uniuersam iudeam. et incipi
ens a galilea usque huc. 6 Pilatus autem audiens a galileam interrogauit
si homo galileus esset. 7 et ut cognouit quod de herodis potestate
esset remisit eum ad erodem qui et ipse hierusolimis erat in illis
diebus. 8 Erodes autem uiso iħu gauisus est ualde. erat enim cupiens
ex multo tempore eum. eo quod audierat multa de illo. et spera
bat signum aliquod uidere ab eo fieri. 9 INterrogabat autem illum
multis sermonibus. et at ipse nihil respondebat. 10 Stabant
autem principes sacerdotum et scribae constanter accussantes eum.
11 Spreuit autem illum erodes cum exercitu suo. et illusit indutum
ueste alba. et remisit ad pilatum 12 et facti sunt amici erodes et pi
latus in ipsa die. nam antea inimici erant ad inuicem. 13 Pilatus autem
conuocatis principibus sacerdotum et magistratibus et plebe 14 dixit
ad illos. Obtulisti mihi hunc hominem quasi auertentem populum et ego coram
uobis interrogans nullam causam inueni in homine isto ex his in quibus
eum accussatis. 15 Sed neque erodis. Nam remisi uos ad illum et ec
ce nihil dignum morte actum est ei. 16 Emendatum ergo illum dimit
tam. 17 necesse autem habebat dimittere eis per diem festum unum.
18 Clamauit autem simul uniuersa turba. dicens. tolle hunc et dimitte

nobis barabban. [19] qui erat propter seditionem quandam factam in ciuitate
et homicidium misus in carcerem. [20] **I**terum pilatus locutus est ad
llos uolens dimittere ihm. [21] Ait illi succensi clamabant.
dicentes. cruci fige cruci fige illum. [22] **I**lle autem tertio dixit ad illos.
quid enim mali fecit iste nullam causam mortis inuenio in eo.
Corripiam ergo illum et dimittam. [23] **A**t illi clamabant uocibus
magnis. Postulantes ut cruci figeretur et inualescebant
uoces eorum. [24] **E**t pylatus adiudicauit fieri petitionem eorum.
[25] demisit autem illis eum qui propter homicidium et seditionem misus fuerat
in carcerem quem petebant. ihm uero tradidit uoluntatem erum.
[26] **E**t cum ducerent eum apprehenderunt simonem quendam cirinensem ue
nientem de uilla. et imposuerunt illi crucem portare post ihm.
[27] **S**equebatur autem illum turba multa populi et mulierum que plangebant
et lamentabantur eum. [28] Conuersus autem ad illas ihs dixit. filiae hierusa
lem nolite flere super me sed super uos ipsas flete. et super filios uestros.
[29] quoniam ecce uenient dies in quibus dicent. Beatae stiriles et uentres
qui non genuerunt. et ubera que non lactauerunt. [30] **T**unc incipient dicere mon
tibus cadete super nos. et collibus operite nos. [31] quia si in uiridi ligno
hec faciunt in arido qui fiet. [32] **D**ucebantur autem et alii duo nequam
cum eo ut interficerentur. [33] **E**t post quam uenerunt in locum qui uocatur calua
riae. Ibi cruci fixerunt eum et latrones unum a dextris et alium
a sinistris. [34] Ihs autem dicebat pater dimitte illis. non enim sciunt
quid faciunt. **D**iuidentes uero uestimenta eius miserunt sortes.
[35] **E**t stabat populus expectans. **E**t diridebant illum principes
cum eis. dicentes. alios saluos fecit se ipsum saluum faciat. si
hic est xps di electus. [36] Illudebant ei et milites accendentes
et acetum offerebant illi. [37] dicentes. si tu es rex iudeorum sal
uum te fac. [38] Erat autem et superscriptio inscripta super illum litteris grecis

et latinis et ebreicis. hic est rex iudaeorum. [39] Unus de his qui pen
debant latronibus blasfemabat eum. dicens. si tu es xp̄s
saluum fac te ipsum et nos. [40] Respondens autem alter increpabat
illum. dicens. neque tu times dm quod in eadem dampnatione es. [41] et nos
quidem iuste. nam digna factis recipimus. hic uero nil mali gessit.
[42] et dicebat ad ih̄m dn̄e memento mei cum ueneris in regnum
tuum. [43] et dixit illi ih̄s. amen dico tibi hodie mecum eris in para
diso. [44] **E**rat autem fere hora sexta et tenebrae facta sunt in uni
uersa terra usque in horam nonam [45] et obscuratus est sol. **E**t uelum tem
pli scissum est medium. [46] **E**t clamans uoce magna ih̄s ait.
pater in manus tuas dn̄e commendo sp̄m meum. et hec dicens ex
pirauit. [47] Uidens autem centurio quod factum fuerat glorificauit dn̄m.
dicens. uere hic homo iustus erat. [48] **E**t omnis turba eorum qui simul
aderat ad spectaculum istud. et uidebant que fiebant. percu
tientes pectora sua reuertebantur. [49] Stabant autem omnes noti eius
a logue. et mulieres que secutae erant eum a galilea hec uidentes.
[50] **E**t ecce uir nomine ioseph qui erat decurio uir bonus et iustus.
[51] hic non consenserat consilio et actibus eorum ab arimathia ciuitate
iudae qui expectabat et ipse regnum đi. [52] hic accessit ad pilatum
et petit corpus ih̄u. [53] **E**t depositum inuoluit sindone. et posuit eum
in monumento excisso in quo nondum quisquam positus fuerat.
[54] **E**t dies erat parasciue et sabbatum illuscebat. [55] subsecutae
autem mulieres que cum ipso uenerant de galilea uiderunt monumentum.
et quemadmodum positum erat corpus eius. [56] **E**t reuertentes para
uerunt aromata et ungenta. et sabbato quidem siluerunt secundum manda
tum. 24 [1] **U**na autem sabbati ualde deluculo uenerunt ad monumentum
portantes que parauerant aromata. [2] et inuenerunt lapidem reuo
lutum a monumento. [3] et ingressae non inuenerunt corpus dn̄i ih̄u. [4] **E**t factum est

cum mente consternatae essent de isto. ecce duo uiri steterunt
steterunt secus illas in ueste fulgenti. [5] **C**um timerent
autem et declinarent uultum in terram. dixerunt ad illas. quid
queritis uiuentem cum mortuis. [6] non est hic. sed surrexit. recorda
mini qualiter locutus est uobis cum adhuc in galilea esset. [7] dicens.
quia oportet filium hominis tradi in manus hominum peccatorum.
et cruci figi. et tertia die resurgere. [8] et recordate sunt uerborum eius.
[9] **E**t regressae a monumento nuntiauerunt autem omnia illis .xi. et ceteris omnibus.
[10] **E**rat autem maria magdalena et iohanna et maria iacobi et ce
terae que cum illis erant que dicebant ad apostolos hec. [11] et uisa sunt
ante illos sicut deleramentum uerba ista. **P**etrus et non credebant illis. [12] **P**etrus
autem surgens cucurrit ad monumentum. Et procumbens uidit linthe
amina sola posita. et abiit secum mirans quod factum fuerat.
[13] et ecce duo ex illis ibant ipsa die in castellum quod erat
in spatio stadiorum sexagenti ab hierusalem. nomine amaus.
[14] et ipsi loquebantur ad inuicem de his omnibus que accederant.
[15] **E**t factum est dum fabularentur et secum quererent. et ipse ihs appropin
quans ibat cum illis. [16] Oculi autem eorum tenebantur ne agnoscerent. [17] et ait
ad illos qui sunt hi sermones quos confertis ad inuicem ambulan
tes et estis tristes. [18] et respondens unus cui nomen cleopas dixit ei. tu
solus perigrinus es in hierusalem et non cognouisti que facta sunt in illa his
diebus. [19] quibus ille dixit. que et dixerunt ei. de ihu nazareno. qui fuit
profeta potens in opere et sermone caram đo et omni populo. [20] et quomodo
tradiderunt eum summi sacerdotes et principes nostri in dampnatio
nem mortis et cruci fixerunt eum. [21] Nos autem sperabamus quia ipse
esset redempturus israhel. et nunc super hec omnia tertia dies hodie quod hec
facta sunt. [22] sed et mulieres quedam ex nostris terruerunt nos. que ante lucem
fuerunt ad monumentum. [23] et non inuento corpore eius uenerunt. dicentes. se

[4] steterunt *pri.: erasum* [11] Petrus *pri. erasit ipse*

etiam uissionem angelorum uidisse. qui dicunt eum uiuere. [24] et abierunt quidam
ex nostris ad monumentum. et ita inuenerunt sicut mulieres dixerunt. ipsum
uero non inuenerunt. [25] et ipse dixit ad eos. O stulti et duri corde ad cre
dendum in omnibus que locuti sunt profetae. [26] nonne hec oportuit pati xp̄m.
et ita intrare in gloriam suam. [27] et incipiens a moy̆si et omnibus profetis
interpretabatur illis in omnibus scripturis que de ipso erant. [28] et appropinquauer
unt castello quo ibant. Et ipse se finxit longius ire. [29] et coe
gerunt illum. dicentes. mane nobiscum quoniam aduesperascit. et declinat
iam dies. et intrauit cum illis. [30] **E**t factum est dum recumberet cum illis
accepit panem et benedixit ac fregit. et porregebat illis. [31] et aperti
sunt oculi eorum. et cognouerunt eum. et ipse euanuit ex oculis eorum.
[32] et dixerunt ad inuicem. nonne cor nostrum ardens erat in nobis dum loque
retur in uia et aperiret nobis scripturas. [33] et surgentes eadem hora
regressi sunt in hierusalem et inuenerunt congregatos .xi. et eos qui cum ipsis
erant. [34] dicentes. quod surrexit dn̄s uere et apparuit simoni. [35] et i
psi narrabant que gesta erant in uia. et quomodo cognouerunt eum
in fractione panis. [36] **D**um autem hec loquuntur iĥs stetit in medio eorum.
et dicit eis. pax uobis. ego sum. nolite timere. [37] Conturbati uero et conterriti
existimabant se sp̄m uidere. [38] et dixit eis. quid turbati estis. et
cogitationes ascendunt in corda uestra. [39] **U**idete manus meas et
pedes quia ego sum. palmate et uidete quia sp̄s carnem et ossa non
habet sicut me uidetis habere. [40] et cum hoc dixisset ostendit eis manus et
pedes. [41] **A**dhuc autem non credentibus illis et mirantibus pre gaudio dixit.
habetis hic aliquid quod manducetur. [42] at illi obtulerunt ei partem
piscis assi et fauum mellis. [43] **E**t cum manducasset coram eis
sumens reliquias dedit eis. [44] **E**t dixit ad eos. hec sunt uerba mea que
locutus sum ad uos cum adhuc essem uobiscum. quoniam necesse est impleri
omnia que scripta sunt in lege moy̆si et profetis et psalmis de me.

45 Tunc aperuit illis sensum ut intelligerent scripturas. 46 et dixit eis
quoniam sic scriptum est. et sic oportebat xp̄m pati. et re
surgere a mortuis die tertia. 47 et predicari in nomine eius poeni
tentiam et remissionem peccatorum in omnes gentes. INcipi
entibus ab hierusalem. 48 Uos autem testes estis horum. 49 et ego mitto
promissum patris mei in uos. Uos autem sedete hic in ciuitate
quoadusque induamini uirtutem ex alto. 50 Eduxit autem eos foras
usque in bethaniam. et eleuatis manibus suis benedixit eis. 51 Et factum
est dum benediceret illis. recessit ab eis. et ferebatur in celum.
52 Et ipsi adorantes eum regressi sunt in hierusalem cum gaudio
magno. 53 et erant in templo laudantes et benedicentes dñm.

FINIT Amen FINIT. .,,,

Quare eua non primitus est facta cum adam. ut subiecta persona uiraginis uiro fuisset
Si corpus adam cum animam ante suam factum est. an anima ante corpus illius. facta est anima illius
ante corpus. ut propheta at (*sic*). manus tue. r̄. Cuius aetas (*sic*) adam quando peccauit
.XUI. habuit annos., Quare enoc septimus ab adam ad paradisum raptus est
quia in .ů. seculo omnis sanctus ad đm rapietur., Quare diluuium aquae in fine primi seculi
uenit. ideo quia peccata rudia ignorantiae elimento mollissi
mo deleri oportebat., Cur diliuium (*sic*) ignis in uissimo (*sic*) seculi futura. (*sic*)
ideo quia peccata transgressionis per duram consetudinem elimento feruissi
mo extingi et uindicari debebunt

Farao cincris rex regnauit
in aegipto. sub quo in aegipto in cap
tiuitate filii israhel fuerunt.,
Hic item persequens filios israhel in
mari rubro mersus est. et septem in aegipto
annis regnauit.

Post cincrim farao cerres .XU.
annis regnauit.

post cerrem farao armatis .U. annis regnauit
post armatim farao ramasis .LXUIII. annis
post ramesim farao menepes .XL. annis
post menepem farao sethus .U. annis regnauit
post sethum. farao rameses .XLUI. annis

post ramesem. farao amenoses .XL. annis
post amenosem. farao tuores .UII. annis
post tuorem. farao semendis .XX. UI. annis
post semendem. farao pseunnes .XLI. annis
post pseunnem. farao thustus .IX. annis
post thustum. farao oschor .UII. annis

post oschorem. farao pseunacheus .IX. annis
post pseunacheum farao pseusenes .XXXU. annis
post hunc farao sesunchus .XII. annis
post hunc farao osorthon .XU. annis
post hunc farao tagelothes .XIII. annis
post hunc farao petubates .XX. U. annis
post hunc farao osorthon .X. annis

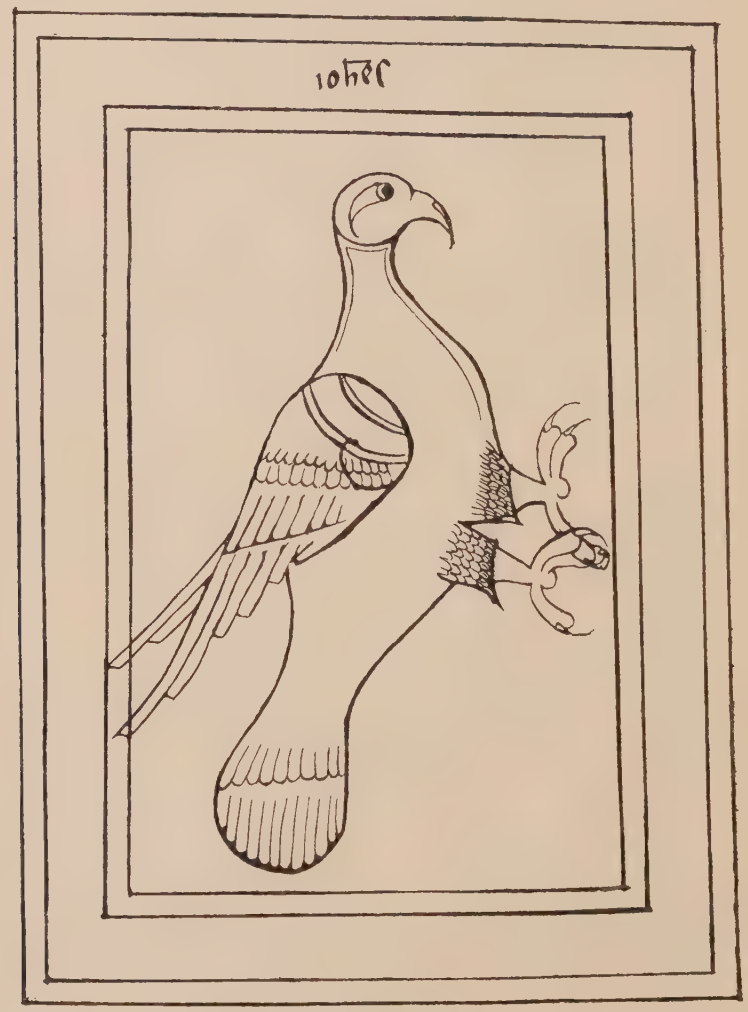
postea farao psamus. X. annis
postea farao bachor .XLUI. annis
postea farao aethiops .XU. annis
postea farao sibichus .XII. annis
postea farao aethiops .XX. annis
postea farao aethiops qui mesones dicitur .XII. annis
postea farao zefanites .UII. annis
postea farao encepsos .UI. annis
postea farao nechao .IX. annis uel psamutes
postea faro psamet .XLIIII. annis
postea farao nechao .III. annis
postea farao psamutes .XII. annis
postea farao uafris .XIX. annis

Ic est iohannis euangelista unus de xii. disci
pulis đi qui uirgo electus est a đo. quem de nuptiis
nubere uolentem reuocauit đs. cui uirginitatis
in hoc dupex testimonium datur in euangelio. Quod
et pre caeteris dicitur et commendauit đs ut uirginem uirgo
seruaret. denique manifestans in euangelio quod erat
ipse incorruptibilis uerbi opus inchoans solus uerbum
caro factum esse Nec lucem a tenebris fuisse comprensam
testatur. Primum signum ponens quod in nuptiis fecit đs.
ut ostendens quod erat ipse legentibus demonstraret quod
ubi dñs inuitatur deficere nuptiarum uinum debeat
ut ueteribus inmotatis noua omnia quae in xp̄o instituuntur
appareant. De quos singula queque in misterio acta
uel dicta euangelii ratio querentibus monstrat. Hoc
autem euangelium scripsit in assia posteaquam in pathmos insola
apocolipsin scripserat. ut cui in principio canonis
incorruptibile principium in genessi incorruptibilis
finis per uirginem in apocalipsi redderetur dicente
xp̄o. ego sum alfa et ω. Et hic est iohannis qui sciens
superuenisse diem recessus sui conuocatis discipulis suis
in effesso per multa signorum experimenta comprobans đm
xp̄m discendens in defossum sepulturae suae locum
facta oratione adpossitus est ad patres suos tam
extraneus a dolore mortis quam corruptione carnis ali
enus inuenitur. Qui etsi post omnes euangelium scripsisse
dicitur tamen dispositione canonis ordinati post matheum
ponitur. quoniam in dño que nouissima sunt non uelut extrema
et abiecta numero sed plenitudinis opere perfecta sunt.

postea farao ameses ,xlv. annis
postea farao amartheus ,vi. annis
postea farao neferetes ,vi. annis
postea farao anchoris ,xii. annis
postea farao muthis. uno anno
postea farao nectanabus ,xviii. annis
postea farao theo ,ii. annis. postea farao nectanabus ,xviii. annis in aegipto in tempore nini filii beli regnauit., hii omnes ,xlii. fuerunt

l. 5 dicitur et : *erasit et substituit* in cruce m^2
13 quos : s *erasa*
21 comprobans đm : comprobans (– đm) m^1

Et hoc uirgini debebatur. Quorum tamen uel scriptorum in tempo
re dispositio uel librorum ordine ratio ideo per singu
la a nobis non exponitur. ut sciendi desiderio collo
cato et quęrentibus fructus laboris et đo magisterii
doctrina seruaretur. . finit argumentum iohannis. ,



1 [1] IN principio erat uerbum et uerbum erat apud
đm et đs erat uerbum [2] hoc erat in princi
pio apud đm [3] omnia per ipsum facta sunt et sine ipso
factum est nihil quod factum est [4] in ipso đi uita erat que est lux
hominum [5] et lux in tenebris lucet et tenebrae
eamnon comprehenderunt. [6] Fuit iohannes in deserto
misus a đo cui nomen erat. [7] hic uenit in testimonium
ut testimonium perhiberet de lumine ut omnes crederent per il
lum [8] non enim erat ille lux sed ut testimonium perhiberet de lu
mine. [9] Erat enim lux uera que illuminet omnem hominem uenientem
in hunc mundum [10] in hoc mundo erat et mundus per ipsum factus est.
et mundus đi filium non cognouit. [11] IN propria uenit et sui eum
non reciperunt. [12] quotquot autem recipierunt eum dedit potestatem
eis filius đi fieri his qui credunt in nomine eius. [13] qui non ex sangiuini
bus neque ex uoluntate uiri neque ex uoluntate carnis
sed ex đo nati sunt. [14] Et uerbum caro factum est et habitauit
in nobis et uidimus gloriam eius quasi gloriam unigeniti
a patre pleni gratiae et ueritatis. [15] iohannis testimonium
perhibuit de ipso et clamat dicens. hic est quem dixi qui post
me uenturus est ante me factus est quia prior me erat.
[16] Et de plenitudine eius nos omnes accepimus gratiam pro gratiam
[17] quia lex per moysen tata est. gratia autem et ueritas per ihm
xp̄m facta est. [18] đm nemo uidit unquam nisi unigenitus
filius qui est in sinu patris. ipse eum enarrauit. [19] Et hoc est
testimonium iohannis quando miserunt iudei ab hieru
solimis sacerdotes et leuitas ad eum ut interroga
rent eum tu quis es [20] et confessus est et non negauit dicens

[4] đi : uita erat et m^1 que est lux : *erasit et substituit* lux m^1 [10] đi filium : *erasit ipse et substituit* eum [12] filios m^* [15] iohannes m^2 perhibebat m^2 ipso : dn̄o m^2 clamabat m^2 est : erat m^2 [16] pro gratia *corrector* [17] data m^1 [18] eum *erasum*

et confessus quia non sum ego xp̄s. [21] Et interrogauerunt eum dicentes
iterum quid ergo helias es tu. et dicit non sum profeta es tu.
et respondit non. [22] Dixerunt ergo ei tu quis dic nobis ut re
sponsum demus his qui miserunt nos quid dicis de te ipso
[23] ait. ego uox clamantis in deserto dirigite uias
dn̄i sicut dixit essaias profeta. [24] Et qui misi fuerant ex fari
seis [25] et interrogauerunt eum et dixerunt ei. quid ergo babtizas
si tu non es xp̄s neque helias neque profeta. [26] Respondit
eis iohannes dicens. ego quidem babtizo in aqua medius autem uestrum
stat quem uos nescitis [27] ipse est qui post me uenturus est quia ante me
factus est. cuius ego non sum dignus ut soluam corrigiam cal
ciamenti. [28] **H**ec in bethania facta sunt trans iordanen ubi
erat iohannes babtizans. [29] Postera autem die uidit io
hannes ih̄m uenientem ad se et ait. ecce agnus đi
qui tollit peccata seculi. [30] hic est de quo dixi post me
uenit uir qui ante me factus est quia prior me erat. [31] et ego
nesciebam eum sed ut manifestaretur plebi israhel. propterea
ueni ego in aqua babtizans [32] et testimonium perhibuit
quia uidi sc̄m sp̄m discendentem sicut columbam de celo
et manentem super eum [33] et ego nesciebam eum sed is qui misit me
đi filium babtizare in aquam ille mihi dixit super quem uideris đi
sp̄m discendentem et manentem super eum hic est qui babtizat
in sc̄o sp̄u đi [34] et ego uidi et testimonium perhibui quia hic
est electus đi. [35] Postera autem die iterum stabat iohannes
et ex discipulis eius duo. [36] Et respiciens ih̄m ambulantem
dicit. ecce agnus đi [37] et audierunt eum duo ex discipulis eius
loquentem et secuti sunt eum. [38] **C**onuersus autem ih̄s et uidens eos
sequentes se dicit eis queritis qui dixerunt ei robbi quod interpre

[29] Postera autem die uidit : *erasit et substituit* Altera die uidit (– autem) *m* uel m*[1] peccata seculi : peccatum mundi *m** [32] quia uidi sc̄m : dicens quia uidi (– sc̄m) *m* uel m*[1] et manentem : et mansit *m** [33] đi filium babtizare : *erasit ipse et substituit* babtizare đi sp̄m discendentem : *erasit ipse et substituit* discendentem (– đi sp̄m) in sc̄o sp̄u đi : in sp̄u sc̄o (– đi) *m* uel m*[1] [34] est electus đi. Postera autem die : *erasit ipsé et substituit* est (*in mg lin. preced.*) filius đi electus. Altera die (– autem)

tatum magister ubi habitas. [39] dicit eis uenite et uidete
uenerunt et uiderunt ubi maneret et apud eum manserunt die
illo. hora autem erat quasi .x̂. [40] **E**rat autem andreas frater simo
nis petri unus ex duobus qui audierunt ab iohanne et se ·
cuti sunt dn̄m iħm. [41] **I**Nuenit hic primum fratrem suum simonem.
et dicit ei inuenimus missiam quod est interpretatum xp̄s [42] et adduxit eum
ad iħm. **I**Ntuitus autem eum iħs dixit tu es simon filius iona
tu uocaueris caiphas quod interpretatur petrus. [43] **I**N cra
stinum autem uoluit exire in galileam et inuenit pẏlippum.
et dicit ei iħs sequere me. [44] **E**rat autem pilippus a bethzaida
ciuitate andreae et petri [45] inuenit pilippus nathanel
et dicit ei quem scripsit moẏses in lege et profeta inuenimus iħm
filium ioseph a nazareth. [46] et dicit ei nathanel a nazaret
potest aliquid boni esse. dicit ei pilippus ueni et uide. [47] uidit
iħs nathanel uenientem ad se. Et dicit de eo ecce uir
israhelita in quo dolus non est. [48] Dicit ei nathanel unde me nosti.
Respondit iħs et dixit ei prius quam te pilippus uocaret cum esses
sub ficio arboris uidi te. [49] Et respondit ei nathanel
et ait robbi tu es filius đi tu es rex israhel. [50] **R**espondit iħs ei
quoniam dixi tibi uidi te sub ficio credis maius uide
bis. [51] et dicit ei. amen amen dico uobis uidebitis celum apertum
et anguelos đi ascendentes et discendentes supra
filius hominis. 2 [1] **E**t die tertio nuptiae factae sunt in channan
galileae et erat mater iħu ibi. [2] Uocatus est autem iħs et disci
puli eius ad nuptias [3] et deficiente uino. dicit mater iħu
ad eum uinum non habent. [4] et dicit ei iħs quid mihi et tibi est mulier nondum
uenit hora mea. [5] Dicit mater eius ministris quodcumque dixerit
uobis facite. [6] **E**rant autem ibi lapidae hidriae .ui.

[40] secuti fuerant (– dn̄m iħm) *m** [42] cephas *corrector* [46] nazareth *m* uel m*[1]
[50] ei quoniam: et dixit ei quia *m**

positae secundum purificationem iudeorum capientes singulae
metritas binas uel ternas. [7] dicit eis ihs implete hydri
as istas aquam et impleuerunt eas usque ad summum.
[8] dicit eis ihs aurite nunc et ferte architricli et tulerunt.
[9] ut autem gustauit architriclnus aquam uinum factum et non scie
bat unde esset. **M**inistri autem sciebant qui aurierant
aquam. uocat sponsus architriclinum [10] et dicit ei. **O**mnis homo
primum bonum uinum ponit. et cum inebriati fuerint homines
tunc id quod deterius est. tu autem reseruasti bonum uinum usque adhuc.
[11] hoc primum fecit initium signorum ihs in channan galileae
et manifestauit gloriam suam et crediderunt in eum disci
puli eius. [12] **P**ost hoc discendit cafarnaum ipse et mater
eius et fratres eius et discipuli eius et ibi manserunt in multis
diebus. [13] **E**t prope erat pascha iudeorum et ascendit
hierusolimam ihs. [14] Et inuenit in templo uendentes boues
et oues et columbas et nummularios sedentes. [15] et cum fcis
set quasi flagellum de funiculis omnes iicit de templo.
oues quoque et boues. et nummularium effudit aes. et mensas
subuertit. [16] et his qui columbas uendebant dixit aufer
te ista hinc. et nolite facere domum patris mei domum
negotionis. [17] **R**ecordati uero sunt discipuli eius quia scriptum
est zelus domus tuae comedit me. [18] **R**esponderunt ergo iudei
et dixerunt ei quod signum ostendis nobis quia hec facis. [19] **R**espondit
ihs et dixit eis soluite templum hoc et in tribus diebus excita
bo illud. [20] **D**ixerunt ergo iudei .xl. et .ui. annis aedificatum
est templum hoc et tu in tribus diebus excitabis illud. [21] ille autem
dicebat de templo corporis sui. [22] Cum ergo resurrexisset
a mortuis recordati sunt discipuli eius quia hoc dixerat

[7] aquam: aqua *corrector* [9] architriclnus: .i. uasal tretoblide .i. dux epuli m^1 factam m^3 sponsum architriclinus m^1 [11] chana *corrector* [15] flagillum m^1 nummulariorum m^3 [16] negotiationis m^3

ihs et crediderunt scripturae et sermoni quem dixit dns ihs.
23 Cum autem esset in hierusolimis in pascha in die festo multi
crediderunt in nomine eius uidentes signa eius que faciebat.
24 ipse autem ihs non credebat semetipsum eis eo quod ipse nos
set omnes et quia opus ei non erat ut quis testimonium perhibet de
homine. ipse enim sciebat quid esset in homine. 3 1 Erat autem homo quidam
ex fariseis nicodimus nomine princeps iudeorum. 2 hic uenit
ad ihm nocte et dixit ei robbi scimus quia a đo uenisti ma
gister enim nemo enim potest hec signa facere que tu facis nsi fue
rit dns cum eo. 3 Respondit ihs et dixit ei Amen amen dico uobis
nisi quis natus fuerit de nouo non potest uidere regnum đi. 4 Dicit
ad eum necodimus quomodo potest homo nasci cum sit senex sit nun
quid potest in uentrem matris suae iterato introire et na
sci. 5 Respondit ihs amen amen dico tibi nisi quis renatus fuerit
ex spu ex aqua et spu sco non potest introire in regnum đi. 6 et quod natum est
ex carne caro est. et quod natum est ex spu sps est. 7 non mireris
quia dixi tibi oportet uos nasci de nouo. 8 sps scs ubi uult
spirat. et uocem eius audis sed nescis unde ueniat et quo ua
dat. sic est omnis qui natus est ex spu. 9 Respondit necodimus
et dixit ei quomodo possunt hec fieri. 10 Respondit ihs et dixit ei tu
es magister in israhel et hec ignoras. 11 Respondit amen amen dico
tibi quia quod scimus loquimur et quod uidimus testificamur et
testimonium non accipistis. 12 si terrestria dixi uobis et non cre
didisti quomodo si dixero uobis caelesti credetis. 13 Et nemo
ascendit in celum nisi qui de celo discendit filius hominis qui est in celo.
14 Et sicut moyses exaltauit serpentem in deserto. ita exal
tari oportet filium hominis 15 ut omnis qui credit in ipso non
pereat sed habeat uitam aeternam. 16 sic enim dilexit deus hunc

22 dns ihs : dominus m^1 24 noscet (*sic*) m^1 1 nicodemus m^3 2 rabi m^3
enim *pri. erasum* 3 uobis : tibi m^3 4 sit *alt. erasum* renasci m^3
5 ex spu *erasit ipse et substituit* ex aqua 8 scs *erasit ipse* 11 Respondit :
perliniauit ipse uel m^1 testamur m^3 testim. : +nostrum m^3 accipitis m^3
12 credidistis m^3 caelestia m^3

mundum ut filium suum unigenitum daret. ut omnis qui cre
dit in eum non pereat. sed habeat uitam aeternam. [17] **N**on enim
misit ds filium suum unigenitum in hunc mundum ut iudicet
mundum. sed ut saluetur mundus per ipsum. [18] qui credit in eum non iudi
catur. qui autem non credit iam iudicatus est quia non credit in nomine unige
niti filii đi [19] hoc est iudicium autem. quia lux uenit in mundum et dilexe
runt homines magis tenebras quam lucem. erant enim opera eorum
mala. [20] Omnis enim qui male egit odit lucem et non uenit ad lucem
ut non arguantur opera eius. [21] qui autem facit ueritatem uenit ad lucem
ut manifestentur opera eius quia ideo facta sunt. [22] **P**ost hec uenit ihs et
discipuli eius in iudeam terram et illis demorabatur cum eis et bab
tizat. [23] Erat autem et iohannis babtizans in aenon iuxta
salim quia aquae multae erant illic. Et adueniebant multi
et babtizabantur. [24] **N**ondum enim missus fuerat in carcerem io
hannis. [25] factum est ergo questio ex discipulis iohannis cum iudeis
de purificationem [26] et uenerunt ad iohannem et dixerunt ei rob
bi qui erat tecum trans iordanen cui testimonium perhibuisti
ecce hic babtizat et omnes ueniunt ad eum. [27] **R**espondit
iohannis et dixit non potest homo accipere quicquam nisi fuerit ei datum de
celo. [28] Ipsi uos mihi testimonium perhibebitis quod dixerim
uobis ego non sum xps sed quia misus sum ante illum [29] qui habet sponsum
sponsus est amicus autem sponsi qui stat et audit eum gaudio
gaudet propter uocem sponsi hoc ergo gaudium meum impletum est. [30] illum
oportet crescere me autem minui [31] qui de sursum uenit supra omnes
eius est qui autem est de terra de terra est et de terra loquitur et qui de celo ue
nit supra omnes est [32] et quod uidit et audiuit hoc testatur et testi
monium eius nemo accipit [33] qui accipit eius testimonium
signauit quia ds uerax est [34] quem enim misit ds uerba đi loquitur non enim

[21] in deo m^2 [22] illic m^3 babtizabat m^3 [25] facta m^1 ergo: *expunxit* m^1 purificatione *corrector* [26] rabbi m^3 baptizat m^3 uenerunt m^2 [27] iohannes m^1 >ei da. fuerit m^2 [28] perhibetis *ipse se corrigendo* uobis: +quia m^2 missus m^3 [29] sponsam m^1 [31] eius *erasum* qui autem de terra est de terra loq. m^3 [33] qui: +autem m^2 accepit m^2

ad mensuram dat ds spm. [35] Pater diligit filium et omnia de
dit in manu eius [36] qui credit di filium habet uitam aeternam qui autem
incredulus est in filio non uidebit dm sed ira di manebit super
eum. 4 [1] ut ergo cognouit dns ihs quia audierunt farisei quia ihs plu
res discipulos facit et babtizat quam iohannis [2] quan
quam ipse ihs non babtizaret sed discipuli eius. [3] **R**eliquit
iudeam terram abiit iterum in galileam. [4] Oportebat autem
eum transire per samariam [5] uenit ergo in ciuitatem samariae
que dicitur esyrach iuxta predium quod dedit iacob ioseph
filio suo. [6] Erat autem fons iacob ihs autem fatigatus ex ite
nere sedebat sic super fontem hora erat quasi sexta.
[7] uenit mulier de samaria aurire aquam. dicit ei dns
ihs da mihi bibere [8] discipuli enim eius abierunt in ciuitatem ut ci
bos emerent sibi. [9] **D**icit ergo ei mulier illa samaritana
non enim coutuntur iudei samaritanis. [10] **R**espondit ihs et
dixit ei si scires donum di et quis esset qui dicit tibi da mihi bibere
tu forsitan petisses ab eo et dedisset tibi aquam uiuam. [11] dicit ei
mulier dne neque in quo harias habes et puteus al
tus unde ergo habes aquam uiuam [12] nunquid tu maior es patri
nostro iacob qui dedit nobis puteum istum et ipse ex eo
bibit et filii eius et pecora eius. [13] **R**espondit ihs et dixit ei
omnis qui bibit ex aqua quam ego dabo ei non sitiet in aeternum [14] sed aqua
quam ego dabo ei fiet in eo fons aquae sallientis in uitam
aeternam. [15] **D**icit ad eum mulier. da mihi dne hanc aquam ut non sitiam
neque ueniam huc aurire. [16] **D**icit ei ihs uade uoca ui
rum tuum et ueni huc. [17] **R**espondit mulier et dixit illi
non habeo uirum. **D**icit ei ihs bene dixisti quia non habes uirum.
[18] quinque enim uiros habuisti. et nunc quem habes non est tuus uir hoc

[36] di filium : in filium m^*, +dei m^2 dm : uitam m^* [1] dns *erasit* m^*
[5] esyrach : e *erasa* [7] dicit ei dns : Dicit ei m^1 [9] samaritana : +quomodo cum tu iudeus sis bibere a me poscis quia sum mulier samaritana m^2 coutuntur : +cum m^2 harias : haurias m^2

uere dixisti. [19] Dicit ei mulier dñe uideo quia profeta es tu
[20] patres nostri in hoc monte adorauerunt. et uos dicitis quia
in hierusolimis est locus ubi adorare oportet. [21] Dicit ei
ihs mulier crede mihi quia uenit hora quando neque in monte hoc
neque in hierusolis adorabitis patrem. [22] Uos adoratis
quod nescitis. nos autem adoramus quod scimus sed quia salus ex iudeis
est. [23] sed ueniat hora et nunc est quando ueri adoratores adorabunt
patrem in spu et ueritate. **N**am et pater eorum ds querit tales quem ado
rant eum [24] sps est ds. et eos qui adorant eum in spu et ueritate.
[25] Dicit ei mulier scio quia missias uenit qui dicitur xps. Cum ergo ue
nerit ille nobis annuntiabit omnia. [26] Dicit ei ihs ego sum
qui loquor tecum. [27] Et continuo uenerunt discipuli eius et mira
bantur quia cum muliere loquebatur. Nemo autem dixit quid queris
aut quid loqueris cum ea. [28] **R**eliquit ergo hidriam suam mulier es
abiit in ciuitatem. **E**t dicit illis hominibus [29] uenite et uidete ho
minem qui dixit mihi omnia quecumque feci. nunquid ipse est xps.
[30] **E**xierunt de ciuitate et ueniebant ad eum. [31] interea roga
bant eum discipuli dicentes. robbi manduca. [32] ille
autem dixit eis ego cibum habeo manducare quem uos nescitis.
[33] **D**icebant ergo discipuli eius ad inuicem. Nunquid aliquis
attulit ei manducare. [34] **D**icit eis ihs meus est cibus ut faciam
uoluntatem eius qui me misit patris ut perficiam opus eius. [35] Nonne
uos dicitis quod adhuc quatuor menses sunt et messis uenit.
Ecce dico uobis leuate oculos uestros et uidete regiones
quia albae sunt iam ad messem [36] et qui metit mercedem accipit.
et congregat fructum in uitam aeternam ut et qui seminat simul
gaudeat et qui metit [37] in hoc est enim uerbum uerum quia alius est qui seminat
et alius est qui metit. [38] ego misi uos metere quod uos non laborastis

[21] hierusolimis m^2 [22] sed *pri. erasit* m^* [23] ueniat : a *erasa* eorum ds *erasit ipse* quem adorant : qui adorant m^3 [24] ueritate : +oportet adorare m^3 [27] autem : tamen m^3 [28] es (*pro* et) *erasum* [30] Exierunt : +ergo m^3 rabbi m^3 [35] quatuor : .VII. (*sic*) m^3

alii laborauerunt et uos in labores eorum introistis.
39 ex ciuitate illa multi crediderunt in eum samaritanorum.
propter uerbum mulieris testimonium perhibentis quia dixit mihi omnia
quecunque feci. 40 **C**um uenissent ergo ad illum samaritani ro
gauerunt eum ut ibi maneret et mansit ibi duos dies. 41 et
multo crediderunt plures propter sermonem eius. 42 et mulieri
dicebant quia iam non propter tuam loquellam credimus ipsi enim au
diuimus ab eo et scimus quia hic est uere saluator mundi. 43 **P**ost
duos autem dies exiit in galileam. 44 ipse enim ihs testimonium
perhibuit quia profeta in sua patria honorem non habet. 45 Cum ergo uenis
set in galilieam exceperunt eum galilei. cum omnia uidissent que fe
cerat in hierusolimis in die festo. Et ipsi enim uenerant
in diem festum. 46 Uenit ergo iterum in channan galileae ubi fecit
aquam uinum. **E**t erat quidam regulus cuius filius infirmabatur in ca
pharnaum 47 hic cum uidisset quia ihs adueniret a iudeis in gali
leam abiit ad eum. **E**t rogabat illum ut discenderet et sana
ret filium eius incipiebat enim mori. 48 **D**ixit ergo ihs ad eum nisi signa et
prodigia uideritis non creditis. 49 Dicit ad eum regulus dne di
scende prius quam moriatur filius meus. 50 Dicit ei ihs. uade filius tu
us uiuit. credit homo sermoni quem dixit ei ihs et ibat. 51 iam autem eo
discendente serui occurrerunt ei et annuntiauerunt dicen
tes quia filius eius uiueret. 52 **IN**terrogabat ergo horam ab eis in qua melius
habuerit. et dixerunt ei quia heri hora septima reliquit eum.
53 **C**ognouit ergo pater quia illa hora erat in qua dixit ihs filius tu
us uiuit. et credidit ipse et domus eius tota. 54 Hoc iterum secundum
signum fecit ihs cum uenisset a iudeis in galileam. 5 1 **P**ost hec
erat dies festus iudeorum. Et ascendit ihs hierusolimis
2 est autem hierusolimis super probatica piscina que cognominatur

43 exiit : +inde m^2 52 eum : +febris m^2 53 ihs : +ei m^3 54 a iudea m^3
2 probatica : *scripsit in mg.* m^3 probaton grece ouis

ebreice bethzaida .v. porticos habens [3] in his iacebat
multitudo magna langentium cecorum claudorum aridorum
paraliticorum expectantium aquae motum. [4] Angelus autem dñi secundum
tempus lauabatur in natatoria et mouebatur aqua. quicunque
ergo prior discendisset in natatoria post motiones aquae
sanus fiebat a longore quocumque tenebatur. [5] **E**rat autem
homo quidam ibi .xxx. viii. annos habens in infirmitate sua [6] hunc
cum uidisset ihs iacebat et cognouisset quia multum iam tempus
habet. Dicit ei ihs uis sanus fieri. [7] Respondit illi languidus
dñe hominem non habeo ut cum turbata fuerit aqua mittat me
in piscinam dum uenio ego alius preter me discendit. [8] Dicit ei ihs
surge et tolle grauatum tuum et ambula. [9] et statim sanus
factus est homo et sustulit grauatum suum et ambulabat. Erat autem
sabbatum in illa die [10] dicebant iudei illi qui fu sanus fuerat
sabbatum est et non licet tibi tollere grabatum tuum. [11] **R**espon
dit eis qui me sanum fecit ille mihi dixit surge et tolle
grabattum tuum et ambula. [12] **IN**terrogauerunt ergo eum quis est
homo qui dixit tolle grabattum tuum et ambula. [13] is autem qui sanus
fuerat effectus nesciebat quis esset. ihs autem declinauit quia
turbat erat constituta in loco. [14] Postea inuenit eum ihs in templo
et dixit illi ecce sanus factus es iam noli peccare. ne deterius
aliud tibi continguat. [15] abiit ille homo adnuntiauit iudeis
quod ihs esset qui facit eum sanum [16] propterea persequebantur iudei ihm
quia hec faciebat in sabbato. [17] ihs autem respondit ait eis. pater
meus usque modo operatur et ego operor. [18] propterea ergo magis quere
bant eum iudei interficere. quia non solum soluebat sabbatum
sed et patrem suum proprium dicebat đm aequalem se faciebat
đo. **R**espondit itaque ihs et dixit ei. [19] amen amen dico uobis non potest

[4] tempus : +in quo m^2 lauabatur : descendebat m^3 [6] iacentem m^3
[8] grabatum m^* *uel* m^1 [15] fecit m^1 [17] ait *improbauit* m^3 [18] faciens m^3
ei : eis m^3

filius facere quicquam a se nisi quod uiderit pater facientem. quicunque
enim ille hec et filius similiter diligit. [20]Pater enim diligit filium et omnia
demonstrat ei que sp̄s sc̄s facit et maiora his demon
strauit ei opera ut sciatis filium đi xp̄m. [21] sicut enim pater suscitat mor
tuos et uiuificat. sic et filius quem uult uiuificat [22] neque enim
pater iudicat quenquam. sed iudicium omne dedit filio. [23] ut omnes
honorificent filium sicut honorificent patrem. Et qui non
honorificant filium nec honorificant patrem qui mis
sit illum. [24] Amen amen dico uobis quia uerbum meum qui audit et cre
didit ei qui misit me habet uitam aeternam et iudicium non ueniet sed
transit a morte in uitam. [25] Amen amen dico uobis quia uenit hora
et nunc est quando mortui audiunt uocem filii đi et qui audierint
uiuent. [26] sicut enim pater habet uitam aeternam in semetipso sic dedit
et filio uitam habere in semetipso [27] et potestatem dedit
ei et iudicium facere quia filius hominis est. [28] **N**olite mirari hoc quia
uenit hora in qua omnes qui in monumentis sunt audient uocem
eius. [29] et procedent qui bona fecerunt in resurrectione uitae.
qui mala egerunt in resurrectione iudicii. [30] non possum
ego a me ipso facere quicquam sed sicut audio iudico et iudicium
meum iustum est. quia non quero uoluntatem meam sed uoluntatem eius
qui me misit patris. [31] si ego testimonium perhibeo de me et testimo
nium meum non est uerum. [32] **A**lius est qui testimonium perhibet de
me et scio quia uerum est testimonium quod perhibet de me. [33] Uos
misistis ad iohannem et testimonium perhibuit ueritati.
[34]ego autem non habeo ab homine testimonium sed et hec dico ut uos
salui sitis. [35] ille erat ut lucerna ardens et lucens. .
Uos autem uoluistis exultare ad horam in lucem eius. [36] ego
autem habeo testimonium maius iohannem. **O**pera enim que ego

[19] pater : patrem m^3 quecunque m^3 ille : +fecerit m^3 diligit : faciet m^*
[20] sp̄s sc̄s : ipse m^* demonstrabit m^1 ut uos moriemini (*sic*) m^*
[23] honorificant pa. m^3 honorificat *bis* m^3 [24] credit *corrector* in iudiciuni m^3
transeat m^3 [25] audient m^1 [29] resurrectionem m^1 mala : +uero *ipse*
patris *erasit ipse* [31] et : ipso m^3 [35] ut : *erasum* luce *corrector*
iohanne *corrector*

facio testimonium perhibent de me quia pater me misit.
[37] et qui misit me pater ipse testimonium perhibet de me. neque
uocem eius unquam audistis neque speciem eius audistis.
[38] Et uerbum non habetis in uobis manens quia quem misit ille huic uos
non creditis. [39] scrutamini scripturas quia uos putatis in ipsis
uitam aeternam habere. et illae sunt que testimonium perhibent
de me [40] et non uultis uenire ad me ut uitam habeatis
[41] claritatem ab hominibus non accipio [42] sed cognoui uos quia di
lectionem đi non habetis in uobis. [43] ego ueni in nomine patris
mei et non accepistis me. si autem alius uenerit in nomine meo illum
accipietis. [44] quomodo potestis uos credere qui gloriam
ab inuicem accipistis et gloriam que a solo đo est non queritis.
[45] Nolite putare quia ego accussaturus sim uos apud patrem
est qui accussat uos speratis moyses in quo uos [46] si enim cre
deritis moysi crederitis forsitan et mihi. de me enim ille
scripsit. [47] si autem illius litteris non creditis quomodo uerbis meis creditis.
6 [1] Post hec abiit iħs trans mare galilae quod est tiẏbriadis
[2] et sequebatur eum multitudo magna quia uidebant signa
que faciebat super his qui infirmabantur. [3] Subiit ergo in mon
tem iħs et ibi sedebat cum discipulis suis. [4] Erat
autem in proximum pascha dies festus iudeorum. [5] cum subleuas
set ergo oculos iħs et uidisset quia multitudo maxima
uenit ad eum. dicit ad pylippum unde ememus panes ut
manducent hii. [6] hoc autem dicebat temptans eum ipse enim
sciebat quid hoc esset facturus. [7] Respondit ei philippus
dicens ducentorum denariorum panes non sufficiunt eis
ut unusquisque modicum quid accipiat [8] Dicit ei unus ex disci
pulis eius andreas frater simonis petri [9] est puer unus hic

[37] audistis *alt.*: uidistis m^3 [38] uerbum: +eius m^3 [43] meo: suo m^3
[44] accipitis *corrector* [45] accusset m^2 > moyses in quo uos speratis m^3
[46] crederetis m^1 [47] credetis m^1

qui habet .u. panes ordiacos et duos pisces. sed hec quid sunt
inter tantos homines. [10] dicit ergo ihs facite homines discumbere.
erat autem foenum multum in loco et discuerunt ergo uiri numero
quasi .u. milia. [11] **A**ccipit ergo panes ihs et cum gratias egisset
distribuit discumbentibus similiter ex piscibus quantum uo
luerant. [12] ut autem impleti sunt dixit discipulis suis colligite
que superauerunt fragmenta ne pereant. [13] Colligerunt ergo et imple
uerunt .xii. cophinos fragmentorum ex quinque panibus orde
acis que superfuerant his qui manducauerunt. [14] illi ergo homines
cum uidissent quod fecerat signum dicebant quia hic est uere
profeta qui uenturus est in hunc mundum. [15] ihs ergo cum cognouisset
qua uenturi essent ut raperent eum ut facerent eum regem.
Fugit iterum in montem ipse solus. [16] Ut autem sero factum est di
scenderunt discipuli eius ad mare. [17] Et cum ascendissent na
uim uenerunt trans mare in capharnaum et tenebrae iam
factae erant et nondum uenerat ad eos ihs. [18] mare autem
uento magno flante exsurgebat [19] cum remigassent
ergo quasi stadia .xx. et .u. aut .xxx. uident ihm ambulan
tem super mare et proximum naui fieri timuerunt. [20] ille autem
dicebat eis ego sum nolite timere. [21] **U**oluerunt ergo ac
cipere eum in naui et statim fuit nauis ad terram in qua ibant.
[22] **A**ltera autem die turba que stabat trans mare uidit quia na
uicula alia non erat ibi nisi illa una. et quia non introisset
et cum discipulis suis ihs in nauem. sed soli discipuli eius abis
sent. [23] Aliae uero que superuenerunt naues a tibriade iuxta
locum ubi manducauerunt panem gratias agentes dño.
[24] **C**um ergo uidisset turba quia ihs non esset ibi neque discipuli eius
ascenderunt nauiculas. et uenerunt capharnaum querentes

[9] ordeacios m^3 [10] dixit *forsan ipse* discubuerunt m^3 [11] Accepit m^1
[13] ordeaceis m^1 [15] qua : qui *corrector* [16] descend. m^3 [23] panes m^2
agentes : uel agens m^2

ihm. [25] Et cum inuenissent eum trans mare dixerunt ei rob
bi quando huc uenisti. [26] **R**espondit ihs et dixit eis amen amen di
co uobis queritis me et non quia uidistis signa et prodigia
sed quia manducastis ex panibus et saturati estis. [27] operamini
non cibum qui periit sed qui permanet in uitam aeternam quem filius hominis
uobis dabit. hunc enim pater signauit dns. [28] Dixerunt ergo ad eum
quid faciemus ut operemur opera di. [29] Respondit dns ihs et dixit eis
hoc est opus di ut credatis in eum quem misit ille. [30] Dixerunt ergo ad
eum quid ergo tu facis signum ut uideamus et credamus tibi quod opera
ris. [31] patres nostri mannam manducauerunt in deserto sicut
scriptum est panem celi dedit eis manducare.
[32] **D**ixit ergo eis ihs amen amen dico uobis non moyses dedit uobis
panem de celo. sed pater meus dat uobis panem de celo uerum.
[33] panis enim di est qui discendit de celo et dat uitam huic
mundo. [34] **D**ixerunt ergo ad eum dne semper da nobis panem hunc.
[35] **D**ixit autem eis ihs ego sum panis uitae. qui uenit ad me non esu
riet et qui credit in me non sitiet unquam. [36] sed dixi uobis quia et uidi
stis me et non credidistis [37] omne quod dat mihi pater ad me ue
niet. et eum qui ueniet ad me non ieciam foras. [38] quia discendi de
celo non ut faciam uoluntatem meam sed uoluntatem eius qui me
misit. [39] hec est enim uoluntas eius qui misit me patris ut omne quod dixit
dedit mihi pater non perdam ex eo quicquam sed resuscitem illum in nouissimo
die. [40] hec est enim uoluntas eius qui misit me patris mei ut omnis qui
uidit filium et credidit in eum habeat uitam aeternam et susci
tabo ego eum in nouissimo die. [41] **M**urmurbant ergo iudei
de illo qui dixisset ego sum panis uiuus qui de celo discendi.
[42] et dicebant nonne hic est filius ioseph ihs filius ioseph cuius noscimus
patrem et matrem quomodo ergo nunc dicit quia de celo discendi. [43] Respon

[27] dns: ds *corrector se corrigendo* [29] dns *erasit ipse et substituit* ihs ut uideamus: uideamus (*sic*) *MS.* [30] ad eum: ei *ipse ded. pri.: erasit ipse et substituit* [31] sicut script. e. pa. ce. mortui sunt sicut script. e. pa. ce. ded. *erasit ipse ut uidetur* [39] dixit [41] quia m^3 descendi m^1 [42] filius ioseph *pri.: ipse erasit se corrigens* noscimus: nouimus m^1, nos nouimus m^3 descendi m^1

dit ergo ihs et dixit eis nolite murmurari inuicem. [44] nemo potest
uenire ad me nisi pater qui misit me et scs sps traxerit illum et ego re
suscitabo eum in nouissimo die. [45] est scriptum in profetis et
erunt omnes docibiles đi. Omnis qui audit a patre et didicit
ueniat ad me. [46] Non quia patrem uidit quicquam nisi is qui est ex đo hic
uidit patrem. [47] amen amen dico uobis qui credit in me habet uitam
aeternam. [48] ego sum panis uitae. [49] **P**atres uestri manducauerunt
mannam in deserto et mortui sunt. [50] hic est ergo panis de
celo discendens et si quis ex ipso manducauerunt non mo
rietur. [51] ego sum panis uiuus qui de celo discendi. si quis man
ducauerunt ex hoc pane uiuet in aeternum. et panis quem ego
dabo caro mea est pro omni uita. [52] litigabant ergo iudei ad in
uicem dicentes quomodo potest hic carnem suam dare nobis
ad manducandum. [53] **D**ixit ergo eis ihs amen amen dico uobis nisi
manducaueritis carnem filii hominis et biberitis eius san
guinem non habebitis uitam in uobis. [54] qui manducat meam
carnem et bibet meum sanguinem habet uitam aeternam et ego sus
citabo eum in nouissimo die. [55] **C**aro enim mea uere est cibus et san
guis meus uere est potum. [56] qui manducat meam carnem et bi
bit meum sanguinem in me manet et ego in illo. [57] sicut misit me
uiuens pater et ego uiuo propter pater. et qui manducat me et
ipse uiuet propter me. [58] hic est panis qui de celo discendit
non sum manducauerunt patres uestri mannam et mortui sunt.
qui autem manducat hunc panem uiuet in aeternum. [59] **H**ec dixit in sina
goga docens in capharnaum. [60] Multi ergo audientes ex di
scipulis eius. dixerunt durus est hic sermo quis potest eum audi
re. [61] **S**ciens autem ihs apud semetipsum quia mormurarent
de hoc discipuli eius et dixit eis hoc uos scandalizat.

[43] murmurare m^1 [44] et scs sps *erasit ipse* [46] quisquam m^3 uidet m^1
[49] mannam: m *fin. erasa* [50] descendens m^1 manducauerit *corrector*
[51] descendi m^1 manducauerit m^1 [54] bibit *corrector* [55] potus m^3
[57] patrem m^1 [58] descendit m^1 sum: *conuertit in* sicut m^3 manna *corrector*

62 Si ergo uideritis filium hominis ascendentem ubi fuerat prius.
63 sps est qui uiuificat carnem caro autem non prodest quicquam. uerba que locu
tus sum uobis sps et uita sunt. 64 sed sunt quidam ex uobis qui non cre
dunt. Sciebat enim ab initio ihs qui essent credentes et qui tradi
turus esset eum. 65 Et dicebat ad eos propterea dixi uobis quia nemo
potest uenire ad me nisi fuerit ei datum a patre meo. 66 ex hoc
multi discipulorum eius abierunt retro et iam nec iam cum illo
ambulabant. 67 Dixit ergo ihs ad xii. nunquid et uos uultis
abire. 68 Respondit ergo ei simon petrus dne ad quem ibimus
uerba uitae aeternae habes 69 et nos credimus et cognouimus quia
tu es xps filius di. 70 Respondit ihs eis nonne ego uos .xii.
elegi et ex uobis unus diabulus est. 71 Dicebat autem iudam simonis
scariothis. hic enim erat qui traditurus eum. cum esset unus ex duodecim.
71 Post hec ambulabat ihs in galileam non enim uolebat in iu
deam ambulare. quia querebant eum iudei interficere. 2 Erat autem
in proximo dies festus iudeorum scenopegia. 3 Dixerunt autem ad eum
fratres eius transi hinc et uade in iudeam ut et discipuli tui ui
deant opera tua que facis 4 nemo quippe in occulto quid
facit et querit ipse in palam esse. si hec facis manifesta
te ipsum huic mundo 5 neque enim fratres eius credebant in eum.
6 Dicit ergo eis ihs tempus meum nondum adhuc uenit tempus autem
uestrum semper est paratum 7 non potest mundus odisse uos me
autem odit. quia ego testimonium perhibeo de illo quia opera eius
mala sunt. 8 Uos autem ascendite ad diem festum hunc. Ego
non ascendo ad diem festum hunc. quia meum tempus nondum
impletum est. 9 Hec cum dixisset ipse mansit in glileam.
10 Ut autem ascenderunt fratres eius. tunc et ipse ascendit ad diem
festum non manifeste sed quasi in occulto. 11 Iudei ergo querebant

62 Si ergo uideritis : *suprascripsit* Quid diceretis m^3, *et scripsit in marg.* apoiopessis .i. defectio sermonis. 63 carnem : *erasit et substituit* caro autem *ipse* 64 qui *pri.:* quis *corrector* (? m^3) *sed* qui *restit.* m^3 qui *alt.:* quis m^3 70 diabolus m^3
71 iudam simonis : de iuda filio simonis m^3 scariothis : *suprascripsit* de uilla m^3

eum in die festo et dicebant ubi est ille [12] et mormur multus
de eo erat in turba. quidam enim dicebant quia bonus est. Alii
autem dicebant non sed seducit turbas. [13] **N**emo tamen palam lo
quebatur de illo propter metum iudeorum. [14] Iam autem die festo me
diante ascendit ihs in templum et docebat [15] et mira
bantur iudei dicentes. quomodo hic litteras scit cum non didice
rit. [16] **R**espondit eis ihs et dixit eis mea doctrina non est mea
sed eius qui misit me.[17] si quis uoluerit uoluntatem eius cogno
scet doctrina utrum ex đo. An ego ex me loquor ipso loquar
[18] qui a semetipsum qui a semetipso loquitur gloriam ſcam propriam querit.
qui autem querit gloriam eius qui misit illum hic uerax est et iniustitia
in illo non est. [19] **N**onne moyses dedit uobis legem et nemo ex uobis
facit legem. [20] quid me queritis interficere. **R**espondit ei
turba et dixit demonium habes quis te querit interficere.
[21] **R**espondit ihs et dixit eis unum opus feci et omnes miramini.
[22] propterea moyses dedit uobis circumcissionem non quia ex moysi est
sed ex patribus. et in sabbato circumciditis hominem. [23] si circumcis
sionem accipit homo in sabbato ut non saluatur lex moy
si mihi indignamini quia totum hominem sanum feci in sabbato.
[24] **N**olite iudicare secundum faciem sed iustum iudicium iudicate.
[25] **D**icebant ergo quidam ex hierusolimitanis nonne hic est
quem querunt interficere [26] et ecce palam loquitur et nihil ei dicunt.
Nunquid uere cognouerunt principes quia hic est xps. [27] sed hunc
scimus unde sit xps autem cum uenerit nemo scit unde sit.
[28] **C**lamabat ergo docens ihs in templo et dicens et me

[12] enim: autem m^1 [16] eius: *sic uoluit ipse sed non inuertit* e *et dedit* e, eius m^1
[17] eius: +facere m^3 doctrinam m^3 ex đo: +sit m^3 loquor *erasit* m^*
[18] suam *erasit* m^* [22] ex moyse m^1 [23] accepit m^1 suluatur (*sic*) m^1
[25] hierusolimis m^1

scitis et unde sim scitis et a me ipso non ueni sed est uerus qui
misit me quem uos nescitis [29] ego scio eum qui ab ipso sum et
ipse misit me. [30] querebant ergo eum apprehendere et ne
mo misit in illum manus quia nondum uenerat hora eius. [31] De tur
ba autem multi crediderunt in eum. et dicebant xp̄s cum
uenerit nunquid plura signa faciet quam que hic fecit.
[32] **A**udierunt itaque farisei turbam mormurantem de
illo hec. **E**t miserunt principes et farisei ministros
ut apprehenderent eum. [33] **D**ixit ergo ih̄s eis adhuc modicum
tempus uobiscum sum et uado ad eum qui misit me. [34] queri
tis me et non inuenietis et ubi sum ego uos non potestis
uenire. [35] **D**ixerunt ergo iudei ad se ipsos quo iturus
est hic quia non inueniemus eum. nunquid in dispersionem gentium iturus
est et dociturus gentes. [36] quis est hic sermo quem dixit queritis me
et non inuenietis et ubi sum ego uos non potestis uenire.
[37] **IN** nouissimo die magno festiuitatis stabat ih̄s
clamabat dicens. **S**i quis sitit ueniat ad me et bibat
[38] et qui credit in me sicut dixit scriptura. Flumina de uentre eius
fluent aquae uiuae. [39] hoc autem dixit de sp̄u quem accepturi erant
credentes in eum. non enim erat sp̄s datus quia ih̄s nondum
fuerat glorificatus. [40] **E**x illo ergo turba cum audissent
hos sermones eius dicebant hic est uere profeta [41] alii di
cebant quia hic est xp̄s. Quidam autem dicebant nunquid
a galilea xp̄s uenit [42] nonne scriptura dicit quia ex semine
dauid et bethlem castello ubi fuerat dauid uenturus est xp̄s.
[43] Dissentio itaque facta est in turba propter eum [44] qui autem ex ipsis

[29] quia m^1 *similis est* m^3 [35] in dispersionem: *suprascripsit* in diuersas partes *manus noua quae* dociturus: i *erasa* [37] ih̄s: +et m^1 [44] quidam m^1

uolebant apprehendere eum. sed nemo misit super illum manus
45 uenerunt ergo ministri et pontifices ad fariseos et di
xerunt eis quare non adduxistis eum. 46 **R**esponderunt ministri
nunquam sic locutus est homo sic homo hic. 47 **R**esponderunt ergo eis
farissei nunquid et uos seducti estis. 48 nunquid aliquis
ex principibus credidit in eum aut ex fariseis. 49 sed turba hec
que non nouit legem di maledicti sunt. 50 **D**icit nicodimus ad
eos ille qui uenit ad eum nocte qui unus erat ex ipsis.
51 nunquid lex nostra iudicat hominem nisi audierit ab
ipso prius et cognouerit quid faciat. 52 **R**esponderunt
ei et dixerunt nunquid et tu galileus es scrutare et ui
de quia profeta a galilea non surget. 53 **E**t reuersi sunt unus
quisque in domum suam. 8 1 ihs autem perexit in montem oliueti 2 et di
luculo iterum uenit in templum et omnis populus uenit ad
eum et sedens docebat eos. 3 adducunt autem ad eum scribae
et pharisei mulierem in adulterio deprehensam et statu
erunt eam in medio 4 et dixerunt ei magister. hec mulier modo de
prehensa est in adulterio. 5 in lege autem moyses mandauit
nobis huiusmodi lapidaretur. tu ergo. tu ergo quid dicis. 6 hec autem
dicebant temptantes eum ut possint accussare eum.
ihs autem inclinans se deorsum degito scribebat in terra.
7 **C**um autem perseuerarent interrogantes eum erexit se et dixit
eis qui sine peccato est uestrum primus in illam lapidem emittat
8 et iterum se inclinans scribebat in terra 9 audientes hunc
sermonem unus post unum exiebant incipientes a senio
ribus et remansit ihs solus et mulier in medio stans ante eum

5 nobis : +ut m^1 6 digito *corrector* 9 exibant m^1

10 erigens autem se ihs dixit ei mulier ubi sunt qui te accussa
bant. nemo te condemnauit 11 que dixit nemo dne. Dixit autem
ei ihs nec ego te condemnabo uade et amplius filia noli
peccare. 12 ITerum ergo locutus est eis ihs dicens ego sum
lux mundi huius qui sequitur me non ambulabit in tene
bris sed habebit lumen đi uitae aeternum. 13 Respon
derunt ei farisei de te testimonium ipso testimonium perhibes testi
monium tuum non est uerum. 14 Respondit ihs et dixit eis et si ego
testimonium perhibeo de me ipso uerum est testimoni
um meum quia scio unde uenio et quo uado. uos autem ignoratis
unde uenio aut quo uado. 15 uos secundum carnem iudicatis ego non iudi
co quenquam. 16 sed si iudico ego iudicium meum uerum est. solus non
sum ego. et qui me msit pater. 17 et in lege uestra scriptum est quia
duorum hominum testimonium uerum est 18 ego sum testimonium
perhibeo de me ipso et testimonium perhibet de me qui
misit me et sps scs. 19 Dicebant ergo ei ubi est pater tuus.
Respondit ihs neque me scitis neque patrem meum.
si me sciretis forsitan et patrem meum isciretis.
20 Hec uerba locutus est ihs in gazafilacio docens in templo
et nemo apprehendit eum manus quia nondum uenerat hora eius.
21 Dixit ergo eis iterum ihs ego uado et queritis me et in pecca
to uestro moriemini quo ego uado uos non potestis ueni
re. 22 Dicebant autem ergo iudei inter se nunquid interficiret
semetipsum quia dicit quo ego uado uos non potestis uenire.
23 Et dicebat eis uos deorsum estis ego de supernis sum. uos
de mundo hoc estis ego non sum de hoc mundo 24 dixi ergo uobis quia

10 condempnauit m^1 11 filia *erasit* m^* iam peccare *ipse* 12, 13 lumen đi uitae aeternum. Respon|derunt: lumen uitae eternae. Responderunt | *ipse se corrigendo* test. *pri.*: *erasit* m^* 14 nescitis *ipse* 18 sum: +qui m^1 et sps scs: pater *ipse* isciretis: i *pri. erasa* 22 autem: *partim erasum* interficiret: r *alt. erasa*

moriemini in peccato uestro. [25] Dicebant ergo ei tu quis es. dixit
eis ihs principium quod et loquor uobis [26] multa habeo de uobis
loqui iudicare. sed qui misit me uerax est. et ego quod audiui
ab eo hec loquor in mundo. [27] et non cognouerunt quia patrem dm eis
dicebat. [28] **D**ixit ergo eis ihs et cum exaltaueritis filium hominis.
tunc cognoscetis quia ego sum et a me ipso facio nihil. sed sicut do
cuit me pater hec loquor. [29] et qui me misit mecum est et non reliquit
me solum quia ego que placita sunt ei facio semper. [30] hec illo lo
quente multi crediderunt in eum. [31] Dicebat autem ergo ihs ad eos
qui crediderunt ei iudeos si uos mansieritis in sermone
meo uere discipuli mei eritis [32] et cognoscetis ueritatem
et ueritas liberabit uos. [33] **R**esponderunt ergo ei iudei semen ab
rahae sumus et nemini seruiuimus unquam quomodo tu dicitis
quia liberi eritis. [34] **R**espondit ihs eis amen amen dico uobis quia omnis
qui facit peccatum seruus est peccati [35] seruus autem non manet
in domu in aeternum. filius autem manet in aeternum. [36] si ergo uos filius liberaberit
uere libere eritis. [37] scio quia filii abrahae estis sed queritis me
interficere quia sermo meus non capitur in uobis [38] ego quod uidi apud
patrem loquor et uos que uidistis apud patrem uestrum facitis.
[39] **R**esponderunt et dixerunt ei pater noster abrahaam est.
Et dicit eis ihs si filii abrahae essetis opera abrahae
faceretis. [40] **N**unc autem queritis me interficere hominem qui ueri
tatem uobis locutus sum quam audiui a đo. hoc abraham
non fecit [41] uos facitis opera patris uestri. **D**ixerunt itaque ei
nos ex fornicatione non sumus nati unum patrem habemus đm.
[42] **D**ixit ergo eis ihs si đs pater uester esset diligeretis me utique

[31] autem : *erasum* mansieritis : i *pri. erasa* [33] dicitis : it *erasae*
[38] patrem : +meum m^3 [39] abraham m^1 facite m^3

ego enim ex đo processi et ueni neque enim a me ipso ueni sed ille
me misit [43] quare loquelam meam non cognoscetis. quia non po
testis audire sermonem meum [44] uos ex patre diabulo
estis et desideria patris uestri uultis facere. ille homi
cidia erat ab initio et in ueritate non stetit quia non est ueritas
in illo cum loquitur mendacium ex propris loquitur quia mendax est et pater eius.
[45] ego autem qui ueritatem dico non creditis mihi. [46] quis ex uobis arguit
et me de peccato. si ueritatem dico quare uos non creditis
mihi. [47] quis est ex đo uerba đi audit. propterea uos non creditis
quia ex đo non estis. [48] **R**esponderunt igitur iudei et dixerunt ei nonne
bene dicimus nos quia samaritanus es tu et demonium habes.
[49] **R**espondit ihs ego demonium non habeo sed honorifico
patrem meum et uos inhonoratis me. [50] Ego autem non quero gloriam
meam est qui querit et iudicat. [51] amen amen dico uobis si quis
sermonem meum seruauerit non uidebit mortem in aeternum. .
[52] **D**ixerunt ergo iudei nunc cognouimus quia demonium habes. abra
ham mortuus est et profetae mortui sunt et tu dicis si quis
sermonem meum seruauerit non gustabit mortem in aeternum.
[53] **N**unquid tu maior es patre nostro abrahaam qui mortuus
est et profetae mortui sunt quem te ipsum facis. [54] **R**espondit ihs
ergo glorifico me ipsum gloria mea nihil est pater meus qui glori
ficat me quem uos dicitis quia đs noster est. [55] et non cognouistis eum.
Ego autem noui eum et si dixero quia non scio cum ero similis uobis men
dax sed scio eum et sermonem eius seruo [56] abrahaam pater
uester exultauit ut uideret diem meum et uidit et gauissus est.
[57] **D**ixerunt ergo iudei ad eum .l. annos necdum habes et uidisti

[46] arguet m^3 [47] quis: s *erasa* non creditis: non auditis m^3
[49] inhonorastis m^3 [50] querat et iudicet m^3 [53] facis: .i. dicis m^3
[54] ergo: si ego m^3 est: +est m^3 [56] uideret: +spe m^3 uidit:
+credendo m^3

abrahaam. [58] Dixit eis ihs amen amen dico uobis ante quam abrahaam
fieret ego sum. [59] **S**ustulerunt ergo lapides ut mitterent super
eum. ihs autem abscondit se et exiuit de templo et transiens
per medium eorum et ibat sic. 9 [1] **E**t preteriens uidit hominem cecum a na
tiuitate [2] et interrogauerunt eum discipuli sui dicentes. rob
bi quis peccauit hic aut parentes eius ut caecus nasceretur.
[3] **R**espondit eis dns ihs neque hic peccauit neque parentes
eius sed ut manifestentur opera đi in illo [4] in eo oportet oper
ari opera eius qui misit me donec dies est. uenit nox quando nemo
potest operari [5] quandiu in mundo sum lux sum mundi. [6] **H**ec cum di
xisset expuit in terram et fecit lutum ex puteo et linuit lu
tum super oculos eius. [7] Et dixit ei uade et laua ad natatoriam
siloe quod interpretatur misus. Abiit et lauit oculos suos. et uenit
uidens. [8] itaque uicini et qui uidebant eum prius qui mendicus erat
dicebant nonne hic est qui sedebat et mendicabat. alii autem
dicebant quia hic est. [9] alii autem dicebant nequaquam sed similis est
eius. ille autem dicebat quia ego sum. [10] Dicebant ergo ei quomodo aperti
sunt oculi tui. [11] **R**espondit. ille homo qui dicitur ihs lutum fecit
et unxit oculos meos. Et dixit mihi uade ad natatoriam
siloe et laua et abii et laui et uidi. [12] et dixerunt ei ubi est
ille. ait nescio [13] adducunt eum ad farisseos qui cecus
fuerat. [14] Erat autem sabbatum quando lutum fecit ihs et aperu
it oculos eius. [15] **I**terum ergo interrogabant eum farisei dicentes
quomodo uidisset. ille autem dixit lutum posuit mihi super oculos et
laui et ecce uideo. [16] **D**icebant ergo ex fariseis quidam
non est hic homo qui sabbatum non custodit. alii dicebant quomodo

[59] mitterent super : uel iacerent in m^3 exibat m^1 [2] rabbi m^3 *et suprascripsit* abla (*sic*) pater [3] dns *erasit* m^* manifestarentur m^* [4] donec dies est : .i. dum ego sum m^3 ueniet m^3 [6] ex sputo m^1 [7] in natatoria m^3 [8] uidebant : nouerant m^3 [16] homo : +a đo m^3 quia m^1, *sed* qui *restit.* m^3

potest homo peccator hec signa facere et scisma erat in eis.
[17] dicunt ergo ceco iterum tu quid dicis de eo qui aperuit oculos
tuos. ille autem dixit quia profeta est. [18] non crediderunt ergo iudei de
illo quia cecus fuisset et uidisset donec uocauerunt pa
rentes eius qui uiderant. [19] Et interrogauerunt eos dicentes
hic est filius uester quem uos dicitis quia cecus natus est quomodo ergo nunc ui
det. [20] **R**esponderunt eis parentes eius et dixerunt scimus
quia hic est filius noster. et quia cecus natus est [21] quomodo autem nunc uideat
nescimus ipsum interrogate aetatem habet ipse pro se loquatur.
[22] hec dixerunt parentes eius quia timebant iudeos. iam enim
conspirauerunt iudei ut si quis eum confiteretur xp̄m extra sinago
gam fieret. [23] propterea parentes eius dixerunt quia aetatem habet
ipsum interrogate. [24] Uocauerunt ergo rursum hominem qui fuerat
cecus et dixerunt ei da gloriam đo. nos scimus quia hic homo
peccator est. [25] **D**ixit ergo ille si peccator est nescio unum
scio quia cecus cum essem modo uideo. [26] **D**ixerunt ergo illi quid fe
cit tibi quomodo aperuit tibi oculos. [27] **R**espondit eis uobis et au
distis quid iterum uultis audire. nunquid et uos uultis
discipuli eius fieri. [28] **M**aledixerunt autem ei et dixerunt et tu disci
pulus illius es. nos autem discipuli moysi sumus [29] scimus quia moysi
locutus est đs. hunc autem nescimus unde sit. [30] Respondit ille homo et dixit in hoc
enim mirabile est quia nos nescitis unde sit et aperuit oculos
meos. [31] scimus autem quia peccatores đs non audit. sed si quis đi cul
tor est et uoluntatem eius facit hinc đs audit [32] a seculo non est
auditum qui aperuit quis oculos ceci nati [33] nisi esset hic a đo
non poterat facere quicquam. [34] **R**esponderunt et dixerunt ei in peccatis

[18] uiderant : n *erasa* [21] uideat : a *erasa* [27] eis : +dixi iam m^3
[29] nos scimus m^3 hunc exaudit m^3 [30] dixit : +eis m^3 [32] quia m^3 nos : uos m^3 [31] hinc đs audit : quis *erasum sed restituit* m^3

natus es totus et tu doces nos et iecierunt eum foras de sinagoga.
[35] audiuit iħs quia iecierunt illum foras et cum inuenisset eum dixit ei. tu credis
in filium di. [36] **R**espondit ille et dixit quis est dñe ut credam in eum. [37] Et dixit ei iħs
et uidisti eum qui loquitur tecum ipse est. [38] At ille ait credo dñe et procedens
adorauit eum. [39] Et dixit ei iħs in iudicium ego in hunc mundum ueni ut qui non uident
uideant et qui uident ceci fiant. [40] **E**t audierunt quidam ex fariseis qui cum
ipso erant. et dixerunt ei nunquid et nos ceci sumus. [41] Dixit eis iħs si ceci
essetis non haberitis peccatum nunc ergo dicetis quia audiuimus peccatum
manet. 10 [1] **A**men amen dico uobis quia non intrat per ostium in ouile ouium sed
ascendit aliunde ille fur est et latro. [2] qui autem per hostium intrat pastor
est ouium [3] huic ostiarius aperit et oues uocem eius audiunt et suas proprias
oues uocat nominatim. **E**t eduxit eas [4] et cum proprias oues miserit ante
eas uadit et oues illum sequuntur et quia audiunt uocem eius. [5] Alienum autem non
sequuntur quia nesciunt uocem eius. Alienum autem non sequuntur sed fugiunt quia non
nouerunt uocem alienorum. [6] hoc prouerbium dixit illis iħs. illi autem non cognouerunt
quid loqueretur eis. [7] **D**ixit ergo eis iterum iħs amen amen dico uobis quia ego sum
ostium ouium [8] omnes quotquot uenerunt fures sunt et latrones sed non audierunt
eos oues. [9] ego sum ostium per me si quis introiret saluabitur. et ingredietur
et pascua inueniet. [10] et fur non uenit nisi ut furetur et mactet et perdat
ego ueni ut uitam habẽant et habundantius habeant. [11] **E**go sum
pastor bonus bonus pastor animam suam dat pro ouibus suis.
[12] **M**ercinarius autem et qui non est pastor cuius non sunt oues propriae. uidit lupum ue
nientem et demittet oues et fugit et lupus rapit et disperdit oues.
[13] **M**ercinarius autem fugit quia mercinarius est et non pertinet ad eum de ouibus.
[14] ego sum pastor bonus et ego cognosco meas et cognoscunt
me meae [15] sicut cognouit me pater et ego cognosco patrem et animam
meam pono pro ouibus meis. [16] sed et alias oues habeo que non sunt ex hoc
ouili et illas oportet me adducere et uocem meam audient et fiat

[34] eiecierunt m^3 [35] eiecierunt m^3 [38] procidens *corrector* [41] dicitis *corrector*
audiuimus: uidemus m^3 peccatum: +uestrum m^3 [1] quia: qui m^3
[3] educit m^3 [4] emiserit m^3 et *tert. erasum* audiunt: uel sciunt m^3
[5] fugiunt: +ab eo m^3 [9] introierit m^1 ingredietur: +et egredietur m^3
[12] uidet m^1 demittit *corrector* dispergit m^3

unum ouile et unus pastor [17] propterea me pater diligit quia ego pono animam meam ut iterum sumam quod eam [18] nemo tulit eam a me. sed ego ponam quod potestatem a me ipso potestatem habeo ponendi eam. et pote statem habeo iterum sumendi eam. **H**oc mandatum accepi a patre meo. [19] **D**isentio iterum facta est inter iudeos propter sermones hos. [20] **D**icebant autem multi ex ipsis demonium habet insanit. quid eum au disti. [21] Alii dicebant hec uerba non sunt demonium habentes. nun quid demonium potest cecorum oculos aperire. [22] Facta sunt autem tunc inchenia in hierusolimis et hiems erat. [23] et ambulabat ihs in templo in portico salemonis. [24] circundederunt ergo eum iudei et dixerunt ei. quousque suspendis animam nostram. si tu es ds dic nobis palam. [25] **R**espon dit eis ihs. loquor uobis et non creditis. opera que ego facio in nomine patris mei hec testimonium perhibent de me. [26] sed uos non creditis mihi quia non estis ex ouibus meis. [27] oues meae uocem meam audiunt et ego cognosco eas et sequuntur me. [28] et ego uitam aeternam do eis et non peri bunt in aeternum et non rapiet eas quisquam de manu mea [29] pater meus qui dedit eas mihi omnibus maius omnibus est. et nemo potest rapere de manu patris mei [30] et ego et pater unum sumus. [31] **S**ustulerunt ergo lapides iudei ut lapidarent eum. [32] **R**espondit eis ihs. multa opera bona ostendi uobis a patre meo propter quod eorum opus me lapidatis. [33] **R**esponderunt ei iudei. de bo no opere non lapidamus te. sed de blasfemia et quod tu homo cum sis facis te ipsum đm. [34] **R**espondit eis ihs nonne scriptum est in lege uestra quia ego dixi dii estis. [35] si illos dixit deos ad quos sermo đi factus est et non potest solui scriptura [36] quam pater sc̄ificauit et misit in hunc mundum. uos dici tis quia blasfemat quia dixi filius đi sum. [37] si autem non facio opera patris mei nolite credere mihi. [38] si autem facio et si mihi non uultis credere operi bus credite ut cognoscatis et credatis quia in me est pater et ego in patre. [39] **Q**uerebant ergo eum apprehendere et exiuit de manibus eorum.

[17] quod: *erasit et substituit* eam *ipse* [18] tulit: tollit m^3 ponam: pono eam m^3 quod potestatem: *erasit ipse et substituit* a me ipso potest. ipso: +quia m^3 [20] audistis m^3 [21] habentis *corrector* [22] enchenia .i. festa dedicationis templi m^3 ierosolimis m^2 hiemps m^2 porticu m^2 salomonis m^3 [24] animam n. tollis m^* đs: *erasit et substituit* xp̄s *ipse* [29] qui: quod m^1 eas *erasit* m^* omnibus *pri.*: *expunxit* m^3 [30] et *pri. erasum* [32] opus *expunxit* m^3 [33] quod: quia m^* *uel* m^1 tu *improbauit* m^* *uel* m^1 [36] quam: cur mihi quam (*sic*) m^3 blasfemas m^3 [37] michi m^2

40 Et abiit iterum trans iordanen in eum locum ubi erat iohannes babti
zans primum et mansit illic. 41 Et multi uenerunt ad eum et dicebant quia io
hannes quidem signum fecit nullum. 42 Omnia autem quecunque dixit iohannes
de hoc uera erant. et multi crediderunt in eum. Ibi 11 1 erat autem quidam langens
lazarus nomine a bethania de castello mariae et marthae sorores
eius. 2 maria autem erat que unxit dñm ungento et extersit pedes eius capil
lis suis cuius frater lazarus infirmabatur. 3 miserunt ergo sorores ad eum dicentes.
dñe ecce quem amas infirmabatur. 4 Audens autem iħs dixit eis infirmatas
hec non est ad mortem sed pro gloria đi. ut glorificetur filius đi per eum. 5 Diligebat
autem iħs martham sororem eius et mariam et lazarum 6 ut ergo audiuit quia infirma
tur. tunc quidem mansit in eodem loco biduo. 7 Deinde post hec dicit discipulis
suis camus in iudeam iterum. 8 Dicunt ei discipuli robbi nunc querebant te
iudei lapidare et iterium uadis illuc. 9 Respondit iħs nonne ex II. horae
sunt diei si quis ambulauerit in die non offendet quia lumen huius mundi uidit.
10 Nam si quis ambulat per noctem offendit quia lux non est in eo. 11 hec ait et post
hoc dicit eis lazarus amicus noster dormit. sed uado ut a sompno exsusci
tem eum. 12 Dixerunt ergo discipuli eius dñe si dormit saluus erit.
13 Dixerat autem iħs de morte eius. illi autem putauerunt quia de dormitatio
ne sompni diceret. 14 Tunc ergo dixit eis iħs manifeste lazarus
mortuus est 15 et gaudio propter uos ut credatis quoniam non eram ibi. sed
eamus ad eum. 16 Dixit ergo thomas qui dicitur dedimus ad condiscipulos eamus
et nos et moriamur cum illo. 17 Uenit itaque iħs et inuenit eum. $^{\text{or}}$IIII. dies iam
in monumento habentem. 18 Erat autem bethania iuxta hierusolimam quasi
stadiis. XV. 19 multi autem ex iudeis uenerunt ad martham et mariam ut
consularentur eas de fratre suo. 20 Martha ergo ut audiuit quod iħs uenit
occurrit illi maria autem domi sedebat. 21 Dixit ergo martha ad iħm
dñe si fuisses hic frater meus non fuisset mortuus. 22 sed nunc scio quia quecunque
poposceris a đo dabit tibi ds. 23 dicit ei dñs iħs resurget frater tuus

3 sorores : + eius m^3 infirmatur m^3 4 Audiens m^3 per eam m^3
6 biduo : uel duobus diebus m^3 8 iterum m^1 9 ex II. : XII. *corrector*
offendit m^1, *sed* offendet *restituit* m^3 lucem m^3 huius (ħs) *primo fuit* iħs
uidet m^3 15 gaudeo m^3 16 didimus *corrector* et *alt.* : ut m^3
illo : eo m^* 19 consolarentur m^3 23 ei dñs : illi m^*

[24] **D**icit ei martha scio quia resurget in resurrectione in nouissima
die. [25] Dixit ei ihs ego sum resurrectio et uita qui credit in me
et si mortuus fuerit uiuet [26] omnis qui uiuit et credit in me non morietur
in aeternum credis hoc [27] ait illi utique dne ego credidi quia tu es xps
filius di uiui in hunc mundum qui uenisti. [28] **E**t cum dixisset hec et abiit et
uocauit mariam sororem suam silentio dicens magister adest uo
cat te. [29] illa ut audiuit surgit cito et uenit ad eum. [30] nondum autem
uenerat ihs in castellum sed erat adhuc in illo loco ubi oc
currerat ei martha. [31] iudei igitur qui erant cum ea in domu et consu
labantur eam. cum uidissent mariam quia cito surrexit et exiit
secuti sunt eam dicentes quia uadit ad monumentum ut ploret ibi.
[32] maria autem cum uidisset ubi erat ihs uidens eum cecidit ad pedes eius et
dixit ei dne si fuisses hic non esset mortuus frater meus. [33] ihs ergo ut uidit eam
plorantem et iudeos qui uenerant cum ea plorantes. fremuit spu
et turbabit se ipsum [34] et dixit ubi posuistis eum et dicunt ei dne ueni et uide
[35] et lacrimatus est ihs. [36] **D**ixerunt ergo iudei ecce quomodo amat eum. [37] quidam autem dixe
runt ex ipsis non poterat hic qui aperuit oculos ceci facere ut et hic non
morietur. [38] ihs ergo rursus fremens intra semetipso uenit ad monu
mentum. **E**rat autem spelonca et lapis superpositus erat ei. amen. [39] ait ihs
tollite. **D**icit ei martha soror eius qui mortuus fuerat. dne iam
fetet quadriduarius est. [40] **D**icit ei ihs nonne dixi tibi quia si credideris uide
bis gloriam di. [41] **T**ulerunt ergo lapides ihs ergo eleuatis rursum oculis
dixit pater gratias ago tibi quoniam audisti me. [42] ego autem sciebam quia semper me
audis sed propter populum qui circumstat dixi ut credant quia tu me misisti.
[43] **H**ec cum dixisset uoce magna exclamauit lazare ueni foras.
[44] Et statim prodiit qui fuerat mortuus ligatus manus et pedes institis
Et facies illius sudario erat ligata. **D**icit ei ihs soluite eum
et adducite eum abire. [45] multi ergo ex iudeis qui uenerant ad mariam

[24] nouissimo m^3 [25] etiam si m^3 [31] consolabantur m^3 [33] infremuit m^3
[36] amabat m^3 [37] moreretur m^3 [38] intra : in m^3 amen *improbauit* m^3
[39] tollite : +lapidem m^3 [41] lapidem m^3 ergo *alt. : erasum* sursum m^3
[43] clamauit m^3 [44] institis : .i. ligamenibus m^3 Et *erasum* eis m^3
[45] mariam : +et martham m^3

et uiderant signum (que fecit) crediderunt in eum. [46] quidam autem ex ipsis abierunt ad
fariseos et dixerunt eis que fecit ihs. [47] **C**olligerunt ergo pontifices
et farissei concilium et dicebant quid faciemus quia hic homo multa signa
fecit. [48] si dimittimus eum sic omnes credent in eum. et uenient et tollent romani et tol
lent locum nostrum et gentem. [49] **U**nus ex ipsis caiphas cum esset pontifex
anni illius dixit eis. Uos nescitis quicquam [50] nec cogitatis quia expedit nobis
ut unus moriatur homo pro populo et non tota gens pereat. [51] hoc autem non a semetipso
dixit. sed cum esset pontifex anni illius profetauit quia ihs moriturus erat
pro gente [52] et non tantum pro gente sed ut filios dī qui erant dispersi congrega
ret in unum. [53] Ab illo ergo die cogitauerunt ut interficerent eum. [54] ihs ergo iam
non in palam ambulabat apud iudeos. sed abiit in regionem iuxta deser
tum in ciuitatem que dicitur effraim et ibi morabatur cum discipulis suis.
[55] **P**roximum autem erat pascha iudeorum ascenderunt multi hierusolimam
de regione ante pascha ut sc̄ificarent se ipsos [56] querebant ergo ihm
et colloquebantur ad inuicem in templo stantes. quid putatis quia non
uenit ad diem festum. [57] **D**ederant autem pontifices et farissei manda
tum. ut si quis cognouerit ubi sit indiget ut apprehendant eum. 12[1] ihs autem ante
sex dies pascha uenit in bethaniam ubi fuerat lazarus mortuus
quem suscitauit ihs. [2] **F**ecerunt autem cenam ei ibi et martha ministrabat.
lazarus uero unus erat ex discumbentibus cum eo. [3] maria ergo accipit li
bram ungenti nardis pretiosi pistici pretiosi ungeniti unxit xp̄m et tersit
capillis suis pedes eius et domus omnis impleta est ex odore ungeniti.
[4] **D**icit ergo unus ex discipulis eius iudas scariothis. qui erat eum traditurus
[5] quare hoc ungentum non uendit .ccc. tis denariis et datum esset
egenis. [6] **D**ixit autem non quia de egenis pertinebat ad eum. sed quia fur erat
et loculos habens ea que mittebantur portabat. [7] **D**ixit ergo ihs
sinete illam ut in die sepulturae meae seruet illud [8] pauperes enim
habebitis uobiscum me autem non semper habebitis. [9] **C**ognouit ergo

[45] signum : *erasit ipse et substituit* que fecit [47] facit m^3 [48] et tollent *pri.*: *erasit ipse et inseruit* romani [50] uobis m^3 [54] in palam : palam m^3 effraeim *uoluit* m^3 *ut uidetur* [57] indicet *corrector* [1] pasche m^3 [3] pretiosi *pri. erasit* m^* ungeniti *pri.* correxit m^3 *non sec.* [5] uenditum m^3 esset : est m^3 [6] autem : +hoc m^3

turba multa ex iudeis quia illic est et uenerunt non propter iħm tantum sed ut laza
rum uiderint quem suscitauit a mortuis. [10] Cogitauerunt autem principes
sacerdotum ut lazarum interficerent. [11] quia multi propter illum abierunt
et crediderunt in iħm. [12] **I**N crastinum autem diem turbae multae que uene
rant ad diem festum. cum audissent quia uenit iħs in hierusolimam
[13] acciperunt ramos palmarum. et processerunt obuiam ei. et clama
bant dicentes ossanna benedictus qui uenit in nomine dñi rex israhel.
[14] **E**t inuenit iħs assinam et sedit super eam sicut scriptum est. [15] **N**oli timere filia
sion. ecce rex tuus uenit sedens super pullum assinae. [16] hec non cogno
uerunt discipuli eius primum. sed quando glorificatus est dñs iħs tunc recordati
sunt quia hec erant scriptura de illo et hec fecerunt ei [17] et testimonium ergo perhibe
bat turba que erat cum dño iħu quando lazarum exclamauit ad uocauit de monumento et sus
citauit eum a mortuis. [18] Propterea et obuia uenitur turba que audierat
eum fecisse hoc signum. [19] Farisei ergo dixerunt a semetipsos uidetis
quia nihil proficimus. ecce mundus totus post diabulum habentem abiit. [20] **E**rant autem
gentiles quidam ex his qui ascenderant ut adorarent in die fe
sto. [21] hii ergo accesserunt ad pilippum qui erat a bethzaida a gali
leae. Et rogabant eum dicentes dñe uolumus iħm uidere [22] uenit
pilippus et dicit andreae andreas rursum et pilippus dixerunt iħu.
[23] iħs autem respondit eis dicens uenit hora ut glorificetur filius
hominis. [24] **A**men amen dico uobis nisi granum frumenti cadens in terra et mortu
um fuerit ipsum solum manet. si autem mortuum fuerit multum
fructum affert. [25] qui amat animam suam perdat eam et qui odit animam
suam in hoc mundo in uitam aeternam custodit eam. .
[26] **S**i quis me sequitur minister mihi est. et ubi sum ego illic et minister meus erit.
si quis mihi ministrauerit honorificauit eum pater meus. [27] **N**unc anima mea
turbata est et quid dicam pater saluiuifica me ex hac hora sed
propterea ueni in hora hac. [28] **P**ater clarifica filium tuum. uenit ergo uox

[9] uiderent m^3 [12] turba multa que uenerat m^3 audisset m^3 in *erasit* m^3
[13] accep. m^3 [16] dñs: *erasit et scripsit* iħs *in rasura ipse* scripta *corrector*
[17] dño iħu: *erasit et substituit* eo *ipse* exclamauit ad *erasit* m^* [18] uenit *forsan ipse*
[19] a: ad m^3 diabulum habentem: ipsum m^*, uel eum m^3 [21] a *alt. erasa*
[23] uenit: uel ueniet m^3 [25] perdet m^3 [26] me sequitur minister mihi est:
ministrat mihi (+me m^3) sequatur m^1 honorificabit m^1 [27] in horam hanc m^3

et de celo et clarificaui et iterum clarificabo. [29] Turba ergo que sta
bat et audiebat et dicebat tonitruum factum esse. Alii dicebant
angelus ei locutus est. [30] **R**espondit iħs et dixit non propter me uox hec uenit
sed propter uos. [31] nunc iudicum mundi est. nunc princeps huius mundi eiicietur
foras. [32] et ego si exaltatus fuero a terra omnia traham ad me ipsum.
[33] hoc autem dicebat significans qua morte esset moriturus. [34] **R**espondit
ei turba nos audiuimus ex lege quia xp̄s manet in aeternum. quomodo tu
dicis oportet exaltari a terra filium hominis. quis est iste filius hominis. [35] Dixit ergo
eis iħs adhuc modicum tempus ego uobiscum sum. ambulate dum tempus est lumen
habetis in uobis. Ambulate cum in uobis lumen est ut filii lucis et tenebrae uos
non comprehendant. si quis ambulat in tenebris nescit quo uadit [36] dum
lucem habetis credite in lucem ut filii lucis sitis. **H**ec locutus est iħs
et abiit et abscondit se ab eis. [37] cum autem tanta signa fecisset
coram eis non credebant in eum. [38] ut sermo issaiae profetae impleretur
quem dixit. dn̄e quis credidit auditui nostro et brachium dn̄i cui reuela
tum est. [39] **P**ropterea enim non poterant credere quia iterum dixit issaias. [40] exceca
uit oculos eorum et indurauit cor eorum ut non uideant oculis et intelli
gant corde et conuertantur et sanem eos. [41] hec dixit issaias quando uidit
gloriam eius et locutus est de eo. [42] Uerum tamen ex principibus multi crediderunt
in eum sed propter farisseos non confitebantur ut de sinagoga non iicirentur.
[43] dilexerunt enim gloriam hominum magis quam gloriam di. [44] iħs autem clama
uit et dixit qui credit in nomine hoc non ne credit. sed in eum qui me misit
[45] et qui uidit me uidit eum qui me misit. [46] **E**go lux in hunc mundum
ueni. ut omnis qui credit in me non in tenebris non maneat. [47] et si quis audi
erit uerba mea et non custodierit ego non iudico eum. non enim ueni ut iudi
cem mundum sed ut saluificem mundum [48] qui spernit me et non accipit
uerba mea habet qui iudicet eum sermo quem locutus sum ego ille iudicabit
eum in nouissima die. [49] quia ergo ipse ex me non sum locutus sed qui misit

[28] et *pri.: erasit ipse* [29] tonitrum m^3 [31] eicietur m^3 [32] si: uel cum m^3
[34] aeternum: +et m^3 a terra: *erasit ipse* [35] t. ego uobiscum sum: lumen in
uobis est m^* in u. lumen est: lucem habetis in uobis m^* filii lucis et *erasit* m^*
si quis: et qui m^* uadat m^3 [38] brachium dn̄i: .i. filius m^3
[42] eicerentur m^3 [44] in nomine hoc non ne: in me non in me m^3 [45] uidet *bis* m^3
uidit *alt.*: +et m^3 [46] Ego: +sum m^3 *sed postea erasit* hunc *erasum*
mundum: +qui m^3 *sed postea erasit* non *pri. erasum* [47] non *pri. expunxit* m^2
custodierit: +ea m^2 [48] sermo: +quidem m^2 ego *erasit* m^* nouissimo m^2
[49] ego m^3 ipse ex me: ex me ipso m^3

me ds pater ipse mihi mandatum dedit quid dicam et quid loquar [50] et sico
quia mandatum eius uita aeterna est. que ergo ego loquor sicut mihi dixit pater sic loquor.
13 [1] **A**nte diem autem festum pascha sciens iħs quoniam uenit hora eius ut transeat
ex hoc mundo ad patrem cum dixisset suos qui erant in hoc mun
do usque in finem dilexit eos. [2] **E**t cena facta cum diabulus iam misiṭset
se in corde iudae ut traderet eum iudas simon scariothis. [3] sciens quia omnia dedit
ei pater in manus et quia a đo exiit et ad đm uadit. [4] surgit a cena
et ponit uestimenta sua. **E**t cum accipisset lintheum precinxit se.
[5] **D**einde mittit aquam in piluem dñs iħs et cepit lauare pedes discipulorum
suorum et extergere lintheo uenit ergo ad quo erat precinctus. [6] Uenit ergo ad simonem petrum.
et dicit ei petrus dñe tu non lauabis pedes in aeternum. [7] **R**espondit
iħs et dicit ei quod ego facio nescis sed scies postea. [8] **D**icit ei petrus
non lauabis mihi pedes in aeternum. **R**espondit iħs ei si non lauauero pe
des tuos non habes partem mecum. [9] **D**ixit ei simon petrus dñe
non tantum pedes sed meos sed et manus et caput. [10] **D**icit ei iħs qui lotus est indiget
nisi pedes lauare sed sc̄s est. et uos sc̄i estis sed non omnes.
[11] sciebat enim quisnam esset qui tradet eum. propterea dixit dñs iħs estis
sc̄i sed non omnes. [12] **P**ost quam ergo lauit pedes eorum accipit uestimenta sua et cum re
cubuisset iterum dixit eis. scitis quid fecerim uobis. [13] uos uocatis
me magister et dñe et bene dicitis sum etenim. [14] si ergo laui pedes uestros
dñs magister et uos debetis alter alterius lauare pedes.
[15] exemplum enim dedi uobis ut quemadmodum ego feci uobis ita et uos
faciatis. [16] Amen amen dico uobis quia non est seruus maior dño suo
neque apostulus maior eo qui misit illum. [17] si hec facitis beati
eritis non de omnibus si feceritis ea [18] non de omnibus dico ego uobis enim scio quos ele
gebam sed ut impleatur scriptura. qui manducat mecum panem
leuabit contra me calcaneum suum. [19] **A** modo dico uobis prius quam fiat
ut credatis cum factum fuerit quia ego sum. [20] Amen amen dico uobis qui

[49] đs : *erasit ipse et substituit* pater [50] scio m^3 [1] pasche m^3 dilexisset m^3
diabolus m^1 se *erasit* m^* iudas *erasit* m^* [3] exiuit *ipse*
[4] accepisset m^3 [5] misit m^3 peluem m^3 [5] dñs iħs : *erasit ipse et substituit* et cepit uenit ergo ad *pri. erasit ipse et substituit* quo erat precinctus
[6] non lauabis pedes in aeternum : mihi lauas pedes m^1 [7] nescis : tu nescis m^3
sed scies : *erasit et substituit* modo scies autem *ipse* [8] mihi : mhi (*sic*) *MS.*
habebis m^* [9] sed *pri. erasit* m^* [10] lotus est : +non m^3 nisi : +ut m^3
lauet m^3 sc̄s est : est totus mundus m^* sc̄i : mundi m^* [11] traderet m^3
dñs iħs *erasit* m^* non estis mundi omnes m^* [12] accepit m^3 [17] facitis :
scitis *corrector* [18] non de o. *pri.* : *erasit* m^* elegerim m^* mecum : meum m^3

accipit siquem misero me accipit. qui autem me accipit accipit
eum qui me misit. [21] **C**um hec dixisset iħs turbatus est in sp̄u et prote
status est et dixit. **A**men amen dico uobis quia unus ex uobis tradet me.
[22] Aspiciebant ergo se ad inuicem discipuli eius hesitantes de quo
diceret. [23] Erat enim recumbens unus ex discipulis eius in sinu iħu quem
diligebat iħs. [24] **IN**nuit ergo huic simon petrus et dicit ei quis est
de quo dicit. [25] itaque cum recubuisset ille sic supra pectus dn̄i iħu dicit
ei dn̄e quis esset. [26] **R**espondit iħs illi ille est cui intinctum
panem porrexero. **E**t cum intinxisset dn̄s iħs panem dedit iudae simon
scariothis. [27] et post acceptam bucellam tunc introiuit in illum
satanas. **D**icit ergo ei iħs quid facis fac citius [28] hoc autem nemo sciuit di
scumbentium ad quid dixerit ei. [29] quidam enim putabant quia loculos
habebat iudas quia dicit ei iħs eme ea que opus sunt nobis ad diem
festum aut ut egenis aliquid daret. [30] **C**um ergo accipisset ille bucel
lam exiuit continuo. Erat autem nox. [31] cum ergo exisset dicit eis iħs.
Nunc clarificatus est filius hominis. et đs clarificatus est in eo. [32] si đs cla
rificatus est in eo et đs clarificatus est in semetipso et continuo cla
rificabit eum. [33] **F**ilioli adhuc modicum tempus uobiscum sum queritis
me. sicut dixi iudaeis quo ego uado uos non potestis uenire. et uobis
dico modo [34] mandatum nouum do uobis ut diligatis inuicem. sicut
et ego dilexi uos ut et uos diligatis inuicem. [35] in hoc cognoscent
omnes quia discipuli mei estis. si dilectionem habueritis inuicem.
[36] **D**icit ei simon petrus dn̄e quo uadis. **R**espondit illi iħs quo ego
uado non potes me modo sequi. sequeris autem postea. [37] Dicit ei petrus quare
non possum te sequi animam modo animam meam pro te ponam. [38] **R**espondit
iħs animam tuam pro me pones. Amen amen dico petre quoniam non cantabit
gallus donec me ter neges. 14 [1] **N**on turbetur cor uestrum credite in đm
et in me credite [2] in domu patris mei mansiones multae sunt si

[25] dn̄i *erasit m** est *corrector* [26] illi ille est cui : ille est cui ego *m** dn̄s
iħs *erasit m** iude simonis m^3 *et suprascripsit* .i. filio [27] quid : quod m^3
[30] accepisset m^3 [37] animam *pri. erasit m** [38] petre qm̄ : *erasit et substituit* tibi non *ipse*

quo minus dixissem uobis quia uado parare uobis locum [3] quem post quam
ego preparauero uobis iterum uenio et accipiam uos ad me
ipsum et ubi sim ego et uos sitis [4] et quo ego uado scitis et uiam
nostis. [5] **D**icit ei tomas dñe nescimus quo uadis et quomodo possu
mus uiam scire. [6] **D**icit ei iħs ego sum uia et ueritas et uita nemo
uenit ad patrem nisi per me. [7] si cognouissetis me et patrem meum utique
cognouissetis et a modo cognoscetis eum et uidistis eum.
[8] **D**icit ei pilippus dñe ostende nobis patrem et sufficit nobis.
[9] **D**icit ei iħs tanto tempore uobiscum sum et non cognouistis me
pilippe qui uidit me et patrem meum uidit. quoniam tu dicis osten
de nobis patrem [10] non credis quia ego in patre et pater in me est. uerba que ego
loquor uobis a me ipso non loquor uero pater autem qui in me manens ipse
facit opera [11] non creditis quia ego in patre et pater in me est. [12] **A**lioquin
propter opera ipsa credite. Amen amen dico uobis qui credit patrem in me
opera que ego facio et ipse faciet et maiora horum faciet. quia
ego ad patrem uado. [13] **E**t quodcunque petieritis in nomine meo hoc
faciem ut glorificetur filius đi. [14] si quid petiritis in nomine meo hoc
faciam. [15] si diligitis me mandata mea seruate [16] et ego ro
gababo patrem meum et alium paraclitum dabit uobis. ut ma
neat uobiscum in aeternum [17] sp̄m ueritatis quem mundus non potest accipere
quia non uidit eum nescit eum. Uos autem cognoscetis eum quia apud uos
manebit et in uobis erit. [18] non relinquam uos orphanos ueniam
ad uos [19] ahuc modicum et mundus me iam non uidebit. uos autem ui
debitis me. quia ego uiuo et uos uiuetis. [20] **IN** illo die uos
cognoscetis quia ego in patre meo et uos in me et ego in uobis [21] qui
habet mandata mea et seruat ea ille est qui diligit me. qui
autem diligit me diligetur a patre meo et ego diligam eum
et manifestabo eum me ipsum. [22] dicit ei iudas non ille scarioth

[3] quem p. q. ego p. uobis : *erasit ipse et substituit* et si abiero et preparauero uobis locum
sim : sum m^3 [4] nostis : scitis m^3 [5] thomas m^1 [9] uidet *bis* m^3
quoniam : quomodo m^3 [10] uero *erasum* qui *erasum* [12] in *in rasura*
patrem *scripsit ipse* [13] faciam m^3 filius đi : in filio m^*, +pater m^3
petiritis : +me m^3 [16] rogabo m^3 [17] uidet m^3 [19] uidet m^3 uidetis m^3
[21] eum *alt.* : ei m^3 [22] scariothis m^3

dn̄e quid factum est quia nobis manifestaturus te ipsum et non in mundo
[23] **R**espondit ih̄s et dixit ei si quis diligit me sermonem meum
seruabit et pater meus diligit eum et ad eum ueniemus et sp̄s sc̄s apud eum et mansiones apud
eum faciemus. [24] qui nō diligit me sermones meos non seruat. et
sermo quem audistis non hominis est sed eius qui misit me patris [25] hec locu
tus sum uobis apud uos manens. [26] paraclitus autem sp̄s sc̄s qui mit
tet pater in nomine meo ille uos docebit omnia et suggerit uobis omnia
quecunque dixero uobis. [27] Pacem meam do uobis pacem meam
relinquo uobis. non quomodo mundus dat ego ex đo do uobis. non turbetur
cor uestrum neque formidet [28] audistis que ego dixi uobis uado et
uenio ad uos. si diligeritis me gaudieritis utique quoniam
uado ad patrem. quia pater maior me est. [29] et nunc dixi uobis pri
us quam fiat ut cum factum fuerit credatis [30] iam non multa loquar
uobiscum. uenit enim satanas princeps huius mundi et in me non habet quicquam
[31] sed ut cognoscat mundus quia ego diligo patrem. et sicut mandatum
dedit mihi pater sic facio surgite eamus hinc. 15 [1] ego sum uitis uera
et pater meus agricola est. [2] omnem palmitem in me non ferentem fructum
tollet eum pater. et omnem qui affert fructum purgabit eum ut
fructum plus afferat. [3] Iam uos mundi estis propter sermonem
quem locutus sum uobis [4] manete in me et ego in uobis. sicut palmis non
potest fructum ferre multum ab se nisi manserit in uitae sic nec
uos nisi mansieritis in me. [5] ego sum uitis uos autem palmites estis
qui manet me et ego in eum hic affert fructum multum. quia
sine me nihil potestis facere. [6] si quis in me non manserit mittetur
precissus foras sicut palmis et proiectus arescit et collegent
et in ignem mittetur et ardit. [7] **S**i manseritis in me et uerba
mea in uobis manserint quodcunque uolueritis petite et fiet
uobis. [8] **IN** hoc clarificatus est pater meus ut fructum plurimum

[22] manifestaturus: +es m^3 in *improbauit* m^3 [23] diligit *alt.*: diliget m^3
et sp̄s sc̄s apud eum *erasit* m^* [24] sermonem m^3 hominis est: est meus m^*
[26] qui: quem m^3 suggeret m^3 [27] ex đo: *improbauit ipse et partim erasit*
[28] que: quia m^3 gauderitis m^3 [30] satanas *erasit* m^* [4] uobis: +quia m^3
palmes m^3 multum ab se: a semetipso m^3 uitae: a *erasa* [5] manet: +in m^3
in eo m^3 [6] arescet et colligent eum m^3 mittent m^3 ardebit m^3

afferatis et efficiamini mei discipuli. [9] sicut dilexit me pater meus
et ego dilexi uos manete in dilectione mea. [10] si precepta
mea seruaueritis manebitis in dilectione mea sicut et ego patris
mei precepta seruaui et maneo in eius dilectione. [11] hec locutus
sum uobis ut gaudium meum in uobis sit et gaudium uestrum impleatur.
[12] hoc est preceptum meum ut diligatis inuicem sicut dilexi uos. [13] **M**aio
rem hanc dilectionem nemo habet ut animam suam quis ponat
pro amicis suis. [14] Uos amici mei estis si feceritis que ego precepio
uobis. [15] iam non dico uos seruos quia seruus nescit quod facit dñs
eius. Uos autem dixi amicos quia omnia quecunque audiui a patre meo nota
feci uobis. [16] non uos me elegistis sed ego elegi et possui uos ut eatis
et fructum afferatis et fructus uester maneat. ut quodcunque petie
ritis in nomine meo patrem det uobis. [17] **H**ec mando uobis ut diligatis
inuicem [18] si mundus odio uos habet uos odit scitote quia me prior[em] uobis odio habu
it [19] si de mundo fuisetis mundus quod suum erat diligeret. quia uero
de mundo non estis sed ego elegi uos de mundo propterea odit uos
mundus. [20] **M**ementote sermonis mei quem ego dixi uobis. non est seru
us maior dño suo. si me persecuti sunt et uos persequentur. si sermo
nem meum seruauerunt et uestrum seruabunt. [21] **S**ed hec omnia facient uobis
propter nomen meum quia nesciunt eum qui me missit. [22] si non uenissem et locutus
fuissem eis peccatum non haberent. nunc autem excussationem non habent
de peccato suo. [23] qui me odit et patrem meum odit. [24] si operam non fecissem
in eis quam nemo alius fecit peccatum non haberent. **N**unc autem et uiderunt
et oderunt me et patrem meum. [25] sed ut impleatur sermo quem locutus
sum qui scriptum est in lege eorum quia odio habuerunt me gratis. [26] **C**um autem
uenerit paraclitus quem ego mittam uobis sp̃m ueritatis qui a patre
procedit ille testimonium perhibet de me [27] et uos testimonium
perhibetis quia ab initio mecum estis. 16 [1] hec locutus sum uobis ut non scandalize
mini

[13] hanc : n *erasa* m *erasa* quam : que m^2 [18] odio uos habet *erasit ipse et substituit* uos odit [24] operam : scriptus m^3 [25] quem locutus-sum *improbauit* m^3 [26] uobis : +a patre [27] perhibebitis m^3

[2] Absque ea que in sinagogis facient uobis. sed uenit hora ut omnes qui
interficient uos arbitrentur se prestare obsequium do. [3] Et hec fa
cient uobis quia non cognouerunt patrem neque me. [4] sed hec locutus sum uobis
ut cum uenerit hora eorum reminiscamini quia ego dixi uobis. [5] hec autem
uobis ab initio non dixi quia uobiscum eram. adhuc uado ad eum qui misit
me. Et nemo ex uobis interroget me quo uadis [6] sed quia hec locutus sum
uobis tristitia implebitur cor uestrum. [7] sed ego ueritatem dico ex
pedit uobis ut ego uadam. si ergo non abiero paraclitus non ueniet
ad uos si autem abiero mittam eum ad uos. [8] Et cum uenerit ille arguet
mundum de peccato et de iustitia et de iudicio. [9] de peccato
quidem quia non crediderunt in me. [10] de iustitia uero qua ad patrem uado et iam non
uidebitis me. [11] de iudicio autem quia princeps mundi huius iudicatus est
iam. [12] Et adhuc multa habeo uobis dicere sed non potestis potare
modo illa. [13] Cum autem uenerit ille sp̄s ueritatis docebit uos omnem ueri
tatem. non enim loquatur a semetipso sed hec quecunque audiuit loquetur et que
uentura sunt annuntiabit uobis. [14] ille me clarificabit quia de
meo accipiet et annuntiabit uobis. [15] **O**mnia quecunque habet pater
mea sunt. propterea dixi quia de meo accipit et annuntiabit uobis.
[16] modicum et iam non uidebitis me. et iterum modicum et uidebitis me
quia uado ad patrem. [17] **D**ixerunt ergo ex discipulis eius ad inuicem quid
est hoc quod dicit nobis modicum et non uidebitis me. et iterum modicum et uide
bitis me et quia uado ad patrem. [18] **D**icebant ergo quid est hoc quod dicit
modicum nescimus quid loquitur. [19] **C**ognouit autem ih̄s quia uolebant eum
interrogare et dixit eis de hoc queritis inter uos quia dixi modicum et non ui
debitis me et iterum modicum et uidebitis me. [20] Amen amen dico
uobis quia plorabitis et flebitis uos. mundus autem gaudebit.
uos autem contristamini sed tristitia uestra uertetur in gaudium. [21] Mulier autem
cum parit habet tristitiam quia uenit hora eius. **C**um autem peperit puerum

[2] Absque sinagogis m^3 uobis : uos m^3 [3] nouerunt m^* [5] adhuc : et nunc m^3
[6] impleuit m^3 [7] ergo (*pro* ego) : enim m^3 [12] portare m^3 [13] loquatur :
loquitur m^3 [15] accipet (*sic*) m^3 [18] dicit : + nobis m^3 [20] tristabimini m^3
[21] habet parit *primo scripsit sed postea indicauit se uelle* parit habet *ipse*

iam non meminit presurae propter gaudium quia natus est homo in mundum.
[22] et uos igitur nunc quidem tristitiam habebitis. Iterum autem uidebo uos
et gaudebit cor uestrum et gaudium uestrum nemo tollit a uobis
[23] et in illo die non interrogabitis quicquam. **A**men amen dico uobis si quid
petieritis patrem in nomine meo dabit uobis [24] usque modo non peti
stis quicquam in nomine meo. petite et accipietis et gaudium
uestrum sit plenum. [25] Hec in prouerbiis locutus sum uobis uenit hora
cum iam non in prouerbiis loquar uobis de patre sed palam de patre an
nuntiabo uobis. [26] in illo die in nomine meo petitis. et non dico uobis
quia ego rogabo de uobis patrem. [27] ipse enim pater amat uos quia
uos me amatis et credidistis quia ego a đo patre [28] exiui
et ueni in hunc mundum et iterum relinquo mundum et uado ad patrem.
[29] **D**icunt ei discipuli eius. ecce nunc palam loqueris et prouerbium
nullum dicis. [30] nunc scimus quia scis omnia et non opus est tibi ut quis te interro
get. in hoc credimus quia a đo existi. [31] **R**espondit eis iħs modo cre
ditis [32] ecce uenit hora et iam uenit et dispergamini unusquisque in propria
et me solum relinquetis et non sum solus quia pater mecum est. [33] **H**ec locutus
sum uobis ut in me pacem habeatis in mundo presuram ha
bebitis. sed confidete ego uinci mundum. 17 [1] **H**ec locutus est iħs et sub
leuatis oculis in celum dixit. **P**ater uenit hora clarifica filium
tuum. ut filius tuus clarificet te [2] dedisti ei potesta
tem omnis carnis ut omne quod dedisti ei potestatem det eis uitam
aeternam. [3] Hec est uita aeterna autem ut cognoscant te solum đm
uerum et quem misisti iħm xp̄m [4] ego te clarificaui super terram
opus consummaui quod dedisti mihi ut faciem. [5] Et nunc clarifi
ca me tu pater apud temetipsum claritatem quam habui prius quam
mundus esset apud te [6] manifestaui nomen tuum hominibus quos dedisti
mihi de mundo tui erunt et mihi nihil eos dedisti. et sermonem tuum

[22] habetis m^3 tollet m^3 [25] de patre *pri.: erasit* de *et substituit* sed *et improbauit* patre *ipse* [26] petetis m^3 [27] amastis m^3 [32] uenit et: et uenit ut m^3 [33] uici *corrector* [2] dedisti: sicut dedisti m^* ut omne: .i. omnibus quod .i. quos m^3 [3] >autem uita aeterna m^3 [4] clarificabo m^3 consummabo m^3 [5] tu: o m^3 claritate *corrector* [6] erant m^3 tuum: meum m^3

seruauerunt [7] nunc cognouerunt quia omnia [8] que dedisti mihi pater dedi eis.
et ipsi acciperunt uere quia a te exiui et crediderunt ueritati quia tu
me misisti [9] ego pro eis rogo non pro mundo rogo sed pro his quos
dedisti mihi quia tui sunt [10] et mea omnia tua sunt et tua mea sunt et clarificatus
sum in eis. [11] et iam non sum in mundo et isti sunt in mundo et ego ad te uenio.
Pater sce serua eos in nomine tui filii tuo quos dedisti mihi ut sint unum sicut et nos.
[12] cum essem cum eis ego seruabam eos in nomine tuo quos dedisti mihi custodi
ui et nemo ex his periit nisi filius perditionis ut scriptura impleatur.
[13] nunc ad te uenio et hoc loquor in mundo ut habeant gaudium meum
impletum in semetipsis [14] ego dedi eis sermonem tuum. et mundus
odio eos habuit. quia non sunt de mundo sicut et ego non sum de mundo [15] non ro
go ut tollas eos de mundo pater sed ut serues eos ex malo. [16] de mundo
non sunt sicut et ego non sum de mundo. [17] scifica eos in ueritate sermo
tuus ueritas est. [18] sicut me misisti in mundum et ego misi eos in mundum
[19] et pro eis scifico me ipsum ut sint et ipsi scificati in ueritate. [20] non pro
his autem rogo tantum. sed et pro eis qui credituri sunt per uerbum eorum in me [21] ut omnes
unum sint. sicut tu pater in me et ego in te ut et ipsi in nobis in uobis unum sint. ut mun
dus creat quia tu me misisti. [22] et ego claritatem quam dedisti mihi dedi
eis ut sint unum sicut et nos unum sumus. [23] et ego in eis et tu in me ut sint consummati
in unum. ut cognoscat mundus quia tu mi me misisti et dilexi eos sicut et me
dilexisti. [24] **P**ater quos dedisti mihi uolo ut ubi ego sum ibi et illi sint
mecum. ut uideant claritatem meam quam dedisti mihi quia dilexisti me ante
mundi constitudinem. [25] Pater iuste mundus iste non cognouit te. ego
autem te cognoui. et hii cognouerunt te quia tu me misisti. [26] et notum
feci eis nomen tuum et notum faciem ut dilectio qua dilexisti me in ip
sis sit et ego in ipsis. 18 [1] **H**ec cum dixisset ihs egressus est cum discipulis
suis trans torrentem cedron ubi erat ortus in quem intrauit ipse
et discipuli eius. [2] sciebat autem et iudas qui tradebat eum locum quia frequenter

[7] et nunc m^3 [8] acceperunt m^3 [9] et ego m^3 [11] tui filii *partim erasit et substituit* tuo quos *ipse* [13] nunc: +hautem (*sic*) m^3 hoc: hec m^3 [15] pater *erasit ipse et substituit* sed ut [18] sicut: +tu m^3 [21] et *alt.*: etiam m^3 in nobis *erasit et substituit* in uobis *ipse* [23] dilexisti m^3 [24] uideant claritatem *in rasura* claritatem meam quam *scripsit ipse se corrigens* constitutionem m^3
[1] Hec cum dixisset: *scripsit in marg.* Tunc uenit ihs cum illis in uillam gethemani que dicitur m^3 intrauit: introiuit m^3

ihs conuenerat illuc cum discipulis suis. [3] Iudas ergo cum accipisset
cohortem et pontificibus et phariseis ministros uenit illuc
cum laternis et faccibus et armis. [4] ihs itaque sciens omnia que ei uentura
erant processit et dicit eis quid queritis. [5] **R**esponderunt ei ihm naza
renum. Dicit eis ihs ego sum. stabat autem et iudas qui tradebat eum cum
ipsis [6] ut uero dixit eis ego sum abierunt retrorsum. et ceciderunt super terram
[7] Iterum ergo interrogans quem queritis illi autem dixerunt ihm nazarenum.
[8] **R**espondit eis ihs. dixi uobis quia ego sum. si ergo me queritis sinete hos
abire [9] ut impleatur sermo quem dixit quia quos dedisti mihi non perdam ex i
psis quenquam. [10] **S**imon ergo petrus habens gladium et eduxit eum
et percussit pontificis serui et abscidit auriculam eius dexteram.
erat autem nomen seruo malchus. [11] Dixit ergo ihs petro mitte gladi
um in uaginam. Calicem quem dedit mihi pater non uis bibam illum.
[12] Choors ergo et tribunus et ministri iudeorum comprehenderunt ihm et li
gauerunt eum [13] et adduxerunt eum ad annam primum. erat autem socer
caiphae qui erat pontifex anni illius. [14] Erat autem caiphas qui
consilium dederat iudeis quia expedit unum hominem mori pro populo.
[15] **S**equebatur autem dñm ihm simon petrus et alius discipulus. discipulus autem
ille erat notus pontifici et introiuit cum ihu in atrium pontificis.
[16] petrus autem stabat ad hostium foris. exiuit autem discipulus alius
qui erat notus pontifici et dixit ostiariae et introduxit
petrum. [17] Dicit ergo petro ancella hostiaria nunquid et tu ex disci
pulis es hominis istius. dicit ille non sum. [18] **S**tabant autem serui et mini
stri ad punas quia frigidus erat et califiebant. Erat cum eis
petrus stans et califaciens se. [19] Pontifex autem interrogabat
ihm de discipulis suis et de doctrina eius. [20] **R**espondit dñs ihs
ego palam locutus sum mundo ego semper docui in sinagoga et in templo
quo omnes iudei conueniunt. et in occulto locutus sum nihil. [21] Quid me interro
gas

[3] accepisset m^3 chohortem m^1 facibus m^3 [7] interrogans : eos interro-
gauit m^3 seruum m^1 [11] uis : +ut m^3 [13] autem : enim m^3
[15] dñm *erasit* m^* [16] ostium m^3 hostiariae m^3 et : +ipsa m^3
[17] ancilla m^3 ostiaria m^1 [18] prunas m^3 frigus m^3 calefiebant m^1
calefaciens m^1 [20] dñs ihs *erasit ipse et substituit* ei ihs

interroga eos qui me audierunt quid locutus sum ipsis. ecce hii sciunt
que dixerim ego. [22] hec cum audisset unus astans assistens ministrorum dedit
alapam iħu dicens sic respondis pontifici. [23] **R**espondit
ei iħs si male locutus sum testimonium perhibeo de malo. si autem bene
quid me cedis. [24] Et misit eum annas ligatum ad chaifan ponti
ficem. [25] **E**rat autem simon petrus stans et calefaciens se.
Dixerunt ergo ei nunquid et tu ex discipulis eius es negauit et dixit non sum.
[26] dicit ei unus ex seruis pontificis cognatus eius cuius abscidit
petrus auricolam nonne ego te uidi in orto cum illo. [27] Iterum ergo
negauit petrus. et statim gallus cantauit. [28] Adducunt ergo
iħm ad chaifan principem in pretorium. **E**rat autem mane et ipsi
non introierunt in pretorium ut contaminarentur sed manducarent pas
cha. [29] **E**xiuit autem pilatus ad eos foras et dixit quam accussationem ad
fertis aduersus hominem hunc. [30] Responderunt et dixerunt ei si non esset hic
mefactor non tibi tradissemus eum. [31] Dixit ergo eis pilatus accipite ergo eum
uos et secundum legem uestram iudicare eum. Dixerunt ergo ei iudei
nobis non licet interficere quemquam [32] ut sermo dñi iħu impleretur quem dixit signifi
cans qua morte esset moriturus. [33] **I**Ntroiuit autem in pretorium pi
latus et uocauit iħm et dixit ei tu es rex iudeorum. [34] et respondit
iħs a semetipso hoc dicis an alii tibi dixerunt de me. [35] **R**espondit
ei pilatus nunquid et ego iudeus sum. gens tua et pontifices
tradiderunt te mihi quid fecisti. [36] Respondit iħs regnum meum non est
de hoc mundo. si ex hoc mundo esset regnum meum ministri
mei utique decertarent ut non traderer iudeis. **N**unc autem meum regnum
non est hic. [37] **D**ixit itaque ei pilatus ergo rex es tu. **R**espondit iħs
tu dicis quia rex sum ego. ego in hoc natus sum et ad hoc ueni
in hunc mundum ut testimonium perhibebam ueritati omnis
qui est ex ueritate audit uocem meam. [38] **D**icit ei pylatus quid est ueri
tas

[22] astans *correxit ipse in* assistens respondes m^3 [23] perhibeo: o *erasa*
[26] auriculam m^1 [28] ut: +non m^3 [29] affertis m^3 [30] malefactor m^3
tradidissemus m^3 [31] iudicate m^3 [32] dñi *erasit* m^* [34] temetipso m^3
[35] pontifices: +tui m^3 *sed postea erasit* [37] perhibeam m^3

et cum dixisset hoc iterum exiuit foras ad iudeos. et dixit eis ego nul
lam inuenio in eo causam. [39] est autem consuetudo uobis ut unum uinctum
dimittam uobis in pascha. uultis ergo eum dimittam uobis regem iudeorum.
[40] clamauerunt rursum omnes dicentes non hunc sed barabban. erat autem ba
rabbas latro. 19 [1] **T**unc apprehendit pylatus ihm et flagellauit
eum [2] et milites plectentes ornatam coronam de spinis et imposuerunt capiti
eius et uestem porporeum circundederunt eum [3] et ueniebant ad eum
et dicebant aue rex iudeorum et dabant ei palmas. [4] **E**xiuit ergo
iterum pylatus foras et dicit eis adduco ecce adduco uobis eum foras ut cogno
scatis quia in eo nullam inuenio causam. [5] Exiuit ergo ihs portans
spineam coronam et porporeum uestimentum et dicit eis ecce homo.
[6] **C**um ergo uidissent eum pontifices et ministri clamauerunt dicentes
cruci fige cruci fige eum. **D**icit eis pilatus accipite eum uos et cruci
figite eum. ego enim non inuenio in eo causam. [7] **R**esponderunt ei iudei.
et dixerunt nos legem habemus et secundum legem debet mori quia filium di se
fecit. [8] **C**um ergo audisset pylatus hunc sermonem magis timuit.
[9] et ingressus est in pretorium iterum et dicit ad ihm unde es tu. ihs autem responsum
non dedit ei. [10] Dicit ergo ei pylatus mihi non loqueris nescis quia potestatem
habeo cruci figere te. et potestatem habeo dimittere
te. [11] **R**espondit ihs non haberis potestatem aduersum me ullam
nisi ṣit tibi datum esset de super. propterea qui tradidit me maius tibi peccatum
habet. [12] Exinde querebat pylatus dimittere eum. iudei autem clamabant
dicentes si hunc dimittis non es amicus cessaris. omnis qui se regem fa
cit contradicit cessari. [13] **P**ilatus ergo cum audisset hos sermones ad
duxit foras ihm. et sedit pro tribunali in loco qui dicitur lithostrotus
ebreice autem golgotha. [14] **E**rat autem parasciue pascha hora
quasi sexta et dicit eis ecce rex uester. [15] illi autem clamabant tolle
tolle cruci fige eum. Dixit eis pylatus regem uestram cruci figam.

[40] baraban m^3 barabas m^3 [1] Tunc ergo m^* [2] ornatam *erasit* m^* et *alt. erasum* [4] adduco *pri. erasit et substituit* ecce *ipse* [11] haberes m^1 [13] lithostratos m^3 ebraice m^3 gabata m^3 [14] parasceue m^3 pasche m^3 [15] uestrum m^3

Responderunt pontifices non habemus regem nisi cessarem. [16] Tunc ergo tradidit
eis illum ut cruci figeretur. Susciperunt autem ihm et duxerunt [17] et baiolans
sibi crucem exiuit in eum locum qui dicitur caluariae ebreice autem golgotha
[18] ibi eum cruci fixerunt. Et cum eo alios duos hinc et hinc medium autem ihm.
[19] Scripsit autem et titulum pylatus et possuit super crucem eius. Erat autem
scriptum ihs nazarenus rex iudeorum. [20] Hunc ergo titulum multi lege
runt iudeorum quia prope ciuitatem erat locus ubi cruci fixus est ihs
et erat scriptum ebreice grece et latine. [21] Dicebant ergo pylato
pontifices iudeorum noli scribere rex iudeorum sed quia ipse dixit rex
iudeorum sum. [22] Respondit pylatus quod scripsi scripsi. [23] Milites autem cum
cruci fixerunt eum acciperunt uestimenta eius et fecerunt quatuor par
tes uncuique militi partem et tonicam. erat autem tonica inconsu
tilis de super contexta per totum. [24] Dixerunt ad inuicem non ascendamus
eam sed sortiamur de illa cui iussit ut impleatur scriptura di
cens partiti sunt uestimenta mea sibi. et in uestem meam mi
serunt sortem et milites quidem hec fecerunt. [25] Stabant autem iuxta
crucem ihu mater eius et soror matris eius maria cleopa et maria
magdalena. [26] Cum uidisset ergo ihs matrem et discipulum stantem
quem amabat ihs dicit matri suae mulier ecce filius tuus. [27] de
inde dicit discipulo ecce mater tua. et ex illa hora suscepit
eam discipulus in suam. [28] Postea sciens ihs quia iam omnia consummata
sunt ut consummaretur scriptura dicit sitio. [29] Uas ergo possitum aceto
plenum. illi autem spongiam plenam aceto hysopo circumponen
tes obtulerunt ori eius. [30] Cum accipisset dns ihs accetum dixit consum
matum est et inclinato capite tradidit spm. Cum autem expiras
set uelum templi scissum est medium a summo usque deorsum.
[31] Iudei ergo quoniam parasceue erat. ut non remanerent corpo
ra in cruce in sabbato. erat enim dies magnus sabbati

[16] Susceperunt m^3 [20] ebraice m^3 [24] scindamus *corrector* cuius sit m^3
[25] cleopae m^3 magdalene m^3 [26] diligebat m^* [27] accepit m^3
[28] sicio m^1 [29] possitum : +erat m^3 aceto : *expunxit* m^3 hysopo : uirge m^3
[30] Cum ergo m^* accepisset m^3 dns *erasit* m^*

rogauerunt pylatum ut frangerentur eorum crura et tolle
rentur. [32] Uenerunt ergo milites et primi quidem fregerunt eius crura
et alterius qui simul cruci fixus est cum eo. [33] ad iħm autem con uenissent ut
uiderunt eum iam mortuum non fregerunt eius crura. [34] sed unus
militum lancea latus eius aperuit exiuit sanguis continuo sanguis et
aqua. [35] Et qui uidit testimonium perhibuit et uerum est testimonium
eius. et ille scit quia uera dicit et ut credatis uos. [36] facta sunt enim hec ut
scriptura impleatur dicens. os eius non comminuetis ex eo. [37] et iterum
alia scriptura dicit quem transfixerunt uidebunt. [38] **P**ost hec autem ro
gauit pylatum ioseph ab arimathia eo quod esset disci
pulus iħu. occulte autem propter metum iudeorum ut tolleret corpus
iħu et permisit pilatus. Uenit ergo et tulit corpus iħu . .
[39] **U**enit autem necodimus qui uenerat ad iħm nocte ferens primum fe
rens mixturam mirre et alloes quasi libras centum.
[40] acciperunt ergo corpus iħu et ligauerunt eum lintheis cum aroma
tibus sicut mos est iudeis sepilire. [41] Erat autem in loco ubi cru
ci fixus est ortus et in orto monumentum nouum in quo nondum quisquam pos
situs erat. [42] ibi ergo propter parasceuen iudeorum quia iuxta erat
monumentum possuerunt iħm. 20 [1] **U**na autem sabbati maria mag
dalena uenit mane cum adhuc tenebrae essent ad monu
mentum et uidit lapidem sublatum ab hostio monumenti.
[2] **C**ucurrit ergo et uenit ad simonem petrum et alium discipu
lum quem amabat iħs et dicit eis tulerunt dñm de monumento
et nescimus ubi possuerunt illum. [3] exiit ergo petrus et ille alius
discipulus et uenerunt ad monumentum. [4] Cucurrebant duo
simul et ille alius discipulus precurrit citius petro et ue
nit primus ad monumentum. [5] et cum se inclinasset uidit possita
linthiamina non tamen intrauit. [6] **U**enit ergo simon petrus subsequens

[32] fregerunt: +eius *ipse* [33] cum uenissent m^1 [34] sanguis *pri.: erasit et substituit* continuo *ipse* [36] impleretur m^3 [37] dicit: +in m^3 [39] nicodemus m^3 ferens *pri: erasit et substituit* primum *ipse* mirrae m^3 alloes: l *pri. erasa* [40] acceperunt m^3 [1] magdalenae m^3 [2] et *alt.*: +ad m^3 [4] Currebant m^3

eum. et introiuit in monumentum et uidit lintheamina possita [7] et su
darium quod fuerat supra caput eius. non cum lintheaminibus positum.
sed separatim inuolutum in unum locum. [8] **T**unc ergo introiuit et ille
discipulus qui uenerat primus ad monumentum. et uidit et credi
dit [9] nondum enim sciebat scripturam quia oportet eum a mortuis re
surgere. [10] **A**bierunt ergo ad semetipsos iterum discipuli.
[11] **M**aria autem stabat ad monumentum foris plorans dum ergo
fleret inclinauit se et prospexit in monumentum. [12] et uidit
duos angelos in albis sedentes unum ad caput et unum ad pedes
ubi positum fuerat corpus ihu. [13] **D**icunt illi ei mulier quid plo
ras. dicit eis quia tulerunt dñm meum et nescio ubi possuerunt eum.
[14] **H**ec cum dixisset conuersa est retrorsum et uidit ihm stantem et non
sciebat quia ihs est. [15] **D**icit ei ihs mulier quid ploras quem queris. illa
existimans quia ortulanus est. Dicit ei dñe si tu sustulisti eum
dicito mihi ubi possuisti eum et ego eum tollam. [16] Dicit ei ihs. maria.
conuersa illa dicit ei ebreice robboni quod dicitur magister et occur
rit ut tangeret eum. [17] **D**icit ei ihs noli me tangere nondum enim
ascendi ad patrem meum uade autem ad fratres meos et dic eis ascen
do ad patrem meum et ad patrem uestrum ad dñm meum et ad đm
uestrum. [18] **U**enit maria magdalena annuntians discipu
lis quia uidi dñm et hec dixit mihi. [19] **C**um esset ergo sero die illo una sab
batorum et fores essent clausae ubi erant discipuli propter me
tum iudeorum. Uenit ihs et stetit in medio et dixit eis pax no
biscum [20] et hoc cum dixisset ostendit eis manus et latus suum. **G**auis
si sunt ergo discipuli uiso dño. [21] Dixit ergo eis iterum pax uobis sicut
misit me pater et ego mitto uos. [22] hoc cum dixisset insuffla
uit et dicit illis accipite spm scm. [23] quorum remiseritis pec
cata remitet ea sps scs et quorum detinueritis detinebit ea sps scs.

[7] separatum (*sic*) m^3 [9] sciebant m^3 [13] >ei illi m^3 [14] est *pri. improbauit* m^3 [15] ortulanus : .i. cultor orti m^3 esset m^3 [16] rabboni m^3 [17] dñm : đm m^3 [19] una : +die m^3 nobiscum : uobis m^3 [23] remitet ea sps scs : remitentur (remituntur m^3) eis m^* retinueritis m^3 detinebet ea sps scs : detenuerunt (*sic*) m^*, retenta sunt m^3

[24] Tomas autem unus de .xii. qui dicitur dedimus non erat cum eis quando uenit
iħs. [25] Dixerunt autem ei alii discipuli uidimus dn̄m ille autem dixit
eis nisi uidero in manibus eius figuram clauorum et mittam degitum
meum in locum clauorum et mittam manum meam in latus eius non credam.
[26] Et post dies octo iterum erant discipuli eius intus et tomas cum
eis uenit iħs ianuis clausis et stetit in medio et dixit eis
pax uobiscum. [27] deinde dicit tomae infer degitum tuum huc. et uide
manus meas et affer manum tuam et mitte in latus meum et noli
esse incredulus sed fidelis. [28] Respondit tomas et dixit ei dn̄s meus
et ds meus es tu. [29] dicit ei iħs quia uidisti me et credidisti beati
qui me non uiderunt et crediderunt. [30] Multa quidem et alia signa
fecit dn̄s iħs in conspectu discipulorum suorum que non sunt scripta in libro
hoc. [31] hec autem scripta sunt ut credatis quia iħs xp̄s est filius hominis et filius di et
uitam aeternam habeatis in nomine eius.

21 [1] Postea manifestauit se iterum dn̄s iħs ad mare tibria
dis. manifestauit se sic. [2] erant simul simon petrus
et tomas qui dicitur dedimus et nathanel qui erat a chanan
galileae et filii zebedei et alii ex discipulis eius duo.
[3] Dicit eis simon petrus uado piscari. dicunt ei uadimus et nos
tecum et exierunt et ascenderunt nauim et illa naui nihil nocte nihil ap
prehenderunt. [4] Mane autem iam facto stetit iħs in litore non tamen co
gnouerunt discipuli quia iħs esset. [5] dicit ergo eis iħs pueri
nunquid pulmentarium non habetis. Responderunt ei non
[6] dixit eis mittite in dexteram partem nauis retem et inuenie
tis. Dixerunt autem per totam noctem laborantes nihil coe
pimus in uerbo autem tuo mittimus miserunt ergo retiam et iam non ua
lebant illud trahere a multitudine piscium. [7] Dicit ergo di
scipulus ille quem diligebat iħs dn̄s est petro dn̄s est. simon

[24] de .xii.: ex .xi. m^3 didimus *corrector* [26] uobis *corrector* [29] et: toma m^3
[30] dn̄s *erasit et substituit* iħs *ipse* [31] ut credatis *usque ad* uit. aet. hab. *erasit et substituit* in hoc libro ut credatis quia iħs est xp̄s filius di ut credatis (credentes m^3) uit. aet. hab. m^* [1] dn̄s *erasit* m^* se *erasit et substituit* autem m^*
[2] chanan: n *alt. erasa* [3] uadimus: uel uenimus m^3 naui nihil *erasit et substituit* nocte nihil *ipse* apprehendiderunt m^3. [5] non *improbauit* m^3
[6] nauigii rete m^3 ergo rete m^3 a: pre m^3 [7] dn̄s est *pri. erasit* m^*

itaque petrus cum audisset quia dñs est tonicam succinxit se.
erat enim nudus et misit se in mare. [8] Alii autem discipuli naui
gio uenerunt non enim longue erant a terra. sed quasi accubitis du
centis trahentes retem piscium. [9] ut ergo discenderunt in terram
uiderunt pruinas possitas et piscem superpossitum et panem.
[10] Dicit eis dñs iħs affertite de piscibus quos coepistis nunc. [11] **A**scen
dit simon petrus et traxit retem in terram plenum magnis pi
scibus .cl. tribus et cum dati essent non est scissum retem. [12] Dixit eis iħs
uenite prandete. Et nemo audiebat discumbentium interroga
re eum tu quis es scientes quia dñs est. [13] **E**t uenit iħs et accepit
panem et benedixit et dedit eis et piscem similiter. [14] Hoc iam
tertio manifestatus est iħs cum discipulis suis cum resurrexis
set a mortuis. [15] **C**um ergo prandissent dicit simoni petro iħs si
mon iohannis diligis me. Dicit ei plus his. Dicit ei dñe tu scis quia
amo te dicit ei pasce agnos meos. [16] Dicit ei iterum simon io
hannis diligis me. Dicit ei etiam dñe tu scis quia amo te. Dicit ei
pasce agnos meos. [17] Dicit ei illi tertio. simon amas me.
contristatus est petrus quia dixit ei tertio amas me et dicit ei tertio
dñe tu omnia scis quia amo te. dicit ei pasce oues meas.
[18] **A**men amen dico tibi cum esses iunior cingebas te et ambula
bas ubi uolebas cum enim senueris extendens manus tuas
et alius te cinget et ducet quod tu non uis. [19] hoc autem dixit signifi
cans qua morte clarificaturus esset dñm. **E**t hoc cum dixisset
dicit ei sequere me. [20] Conuersus petrus uidit illum discipulum
quem diligebat iħs qui et recubuit sequentem. qui et recubuit in cenam super
pectus eius et dixit quis est dñe et qui tradet te. [21] hunc ergo cum uidis
set petrus dicit dño iħu dñe hic autem quid. [22] dicit ei iħs sic ego eum
uolo manere donec ueniam quid ad te tu me sequere. .

[7] tunica m^3 fere nudus m^3 [8] cubitis m^3 rete *corrector* [9] descenderunt m^3
[10] dñs *erasit* m^* afferte *corrector* [11] rete *corrector* dati: tanti m^3
rete *corrector* [12] audebat *corrector* [14] iam: hautem m^3 *sed erasum est*
tertio: +die m^3 cum *pri. erasit forsan ipse* [15] simon: .i. fili m^3
Dicit ei *pri. erasit* m^* [17] ei *pri. erasit forsan ipse* simon: +iohannis m^3
scis: +tu scis m^3 [18] extendes *corrector* quod: quo m^3 [19] đm m^3
[20] qui et recu. *pri. erasit* m^* cenam: m *erasa* et *quart. erasum* [21] dño *erasit* m^*

[23] exiuit ergo sermo iste inter fratres quia discipulus ille non morietur et non dixit ei ihs non moritur sed sic eum uolo manere donec uenio. [24] **H**ic est discipulus qui testimonium perhibuit ueritati et scripsit hec et scimus quia uerum est testimonium est. [25] **S**unt autem et alia multa que fecit ihs. que si scripbantur per singula nec ipsum arbitror mundum capere eos qui scribendi sunt libros. . .

FINIT Amen FINIT Amen.

[23] ueniam m^3 [24] perhibet de his m^3 est *tert.*: eius m^3

Isti sunt libri ueteris testamenti .XLII.
In hoc quinque libri retinentur codice moysi
Bella ducis iosue seniorum et tempora patrum
Ruth iob et regum bis bini namque libelli
Atque prophetarum sc̄i bis octo libelli
Carmina preclari xp̄i pastoris ymnica dauid
Et tria pacifici salamonis opuscula regis
Iungiter his sophiae ie{u simul atque libellos
Et paralipemenonis enim duo nempe libelli
Huic estrae noemi hester iudith atque libelli
Et duo iamque libri machabea bella tenentes
Isti sunt libri noui testamenti
Mathei et marci lucae liber atque iohannis
Inclita gesta tenens saluantis secula xp̄i
Sc̄s apastolicos lucas conscribserat actus
Bis .UII. doctoris per cartas dogmata pauli
Iacobi petri iudae et pia dicta iohannis
Scribitur extrema iohannis in ordine thomus
Hos lege tu lector felix feliciter omnes
Ad laudem xp̄i propiamque in secla salutem. ,

haec sunt nomina filiorum .UII. qui dormierunt in spelonca philope qui nati sunt
∴ ciriacus senior ceteris fratribus et nutriti sunt in effesso uulgus dicit in effesso dormierunt .ciriacus. diomeus. hlidius.
euagenius. Probatus. Sabbates. Stephanus. , , [eius uiro fuisset
bisse binae partes assis., quare eua non primitus est facta cum adam. ut subiecta persona uirginis
ra

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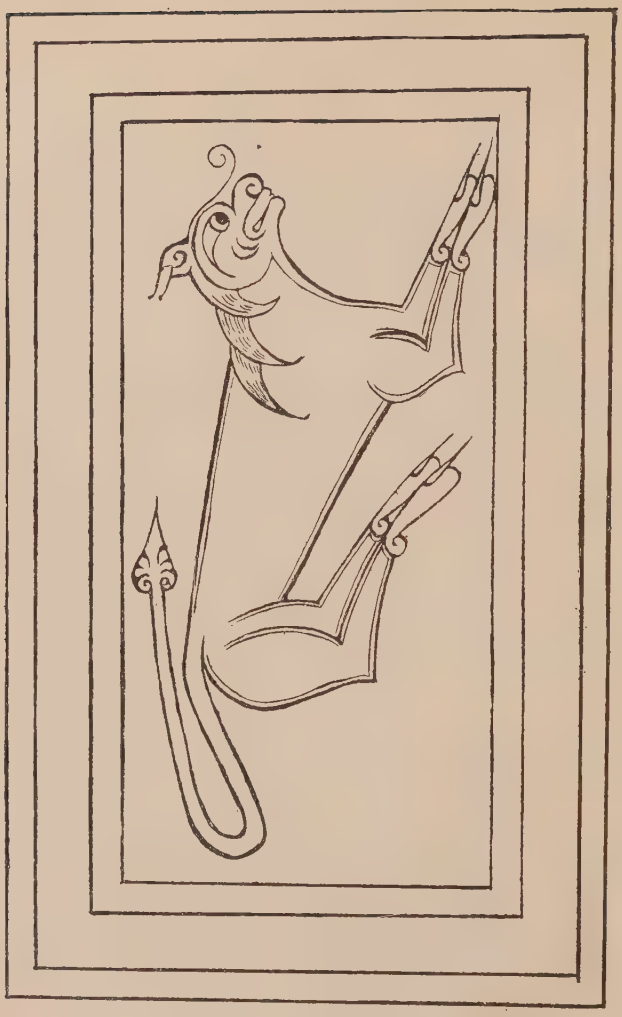

THE LION OF S. MARK

(*Drawing from Irish Codex Harleianus* 1023)

INTRODUCTION

THE MSS. collected by Robert Harley, Earl of Oxford (1661–1724), and added to by his son Edward (1689–1741), passed in 1753 into the British Museum Library. The Harley Collection numbers in all 7639 MSS. Most of these MSS. are in Latin. A very large proportion of them are Biblical, and were produced from the sixth to the sixteenth centuries. By far the greater number of the Biblical MSS. are copies (more or less exact) of Jerome's Latin Vulgate, the first instalment of which dates from 382 A.D. These purely Vulgate MSS. are of inferior interest to the British race, representing as they do an Italian Revision of the Scriptures which ousted—but only after a long struggle—the older text that came into Britain with the Roman legions, and lingered on in Britain from the Roman occupation until the days of the venerable Bede (died 735), and was found still in vogue in Ireland even two centuries later.

This ancient British text is the base text of the Irish MS. of the Gospels of which we give our readers a translation. We know that in the early centuries the Scriptures were read in Britain in a form considerably different from the form which the Church of Rome sought to impose on the whole of Christendom. Later when copies of the Vulgate appeared, they were regarded in Britain, as elsewhere, with such veneration by the possessors of the older texts, that they either destroyed their own texts in favour of the Vulgate, or revised them to the standard of the Vulgate in all the essential readings wherein they differed. Thus we find Irish texts made into Vulgate texts in different degrees of thoroughness.

Verses, revised to the standard of the Vulgate in one Irish MS., escaped the reviser of another Irish MS., who revised a different set of verses. Thus from no *single* Irish MS. can we reconstruct the whole ancient British text, but only from a study of *all* the existing Irish MSS., many of which are still lying in obscurity owing to a general ignorance of their very existence.

Although the present translation is based on a single Irish MS., the translator has in about fifty places (where the single Irish MS. used goes over to the Vulgate) consulted other ancient Irish Latin texts, and also (in a few instances) other ancient non-Irish Latin texts which either themselves or their immediate ancestors go back to pre-Vulgate times.

The history of the Bible text from the first days of printing until to-day is one of absorbing interest. At first, men like Tyndale struggled—and died in the struggle—to give to the people of England a Bible translated out of the Greek into their own tongue. Tyndale employed as his base the Received Text which was used by Luther and Erasmus. The English Bible, which was the supreme work of the Reformation, was stereotyped in our Authorised Version of 1611. From 1611 to 1881 we had no other English Bible. Then appeared the Revised Version, founded on the Greek text of Drs. Westcott and Hort. These Doctors, and most of the other Revisers, ignored the ancient versions of Scripture, being fully persuaded that Codex B—a single Greek MS. which was copied about 400 A.D.—contained the apostolic autographs in approximate purity. Dean Burgon, in the *Revision Revised*, exposed the folly of this system of setting up a single MS. as infallible, which he described as a following of the German scholar Tischendorf in his blind worship of a single Codex, to wit, the Codex Sinaiticus which he himself discovered. But Dean Burgon's arguments were ignored by the Cambridge divines and their German allies, who acclaimed Westcott and Hort's work as final and "epoch-making." Textual criticism had forsooth at last constructed an unsinkable ship. Alas!

for human calculations! After thirty years Professor Nestle, the Editor of the British and Foreign Bible Society's edition of the Greek Testament, thus expressed himself in one of the last letters he wrote before his death: "Westcott and Hort were wrong in maintaining that the text of Codex B is the most ancient. Like the Received Text, it is only a revision. Where, then, is the primitive text? We must first of all, and above all, study the Old-Latin versions and the Sahidic (Egyptian) version. We shall perhaps find more old and good readings in the Received Text than we have been disposed to think existed there; but it is from an exact knowledge of the Old-Latin and Oriental versions that we have most to gain." This is the last expressed verdict of a very great scholar, whose loss from her midst last year Germany will perhaps never replace.

The time has come when men realise that the message of the sacred autographs has been more faithfully preserved by the versions than by any of the now extant Greek MS. There is an abandonment of the cry, "Back to the original Greek!" For the (so-called) original Greek has been proved to be not always original, but the result of a revision conducted by Arians as well as by Grammarians. A formidable rival has arisen in the ancient text preserved chiefly in the West of Europe (especially in Ireland), and therefore known as the "Western Text." The reconstruction of this primitive Western Text is the goal of our modern Textual Criticism.

The following are the additional MSS. of the Western Text which have been consulted in preparing the appended Translation:

(1) The celebrated Codex Veronensis at Verona (late fourth century). The whole Codex was transcribed line by line by the translator, and published by him in 1911 as *Old-Latin Biblical Texts: No. VI.* [Readings of this MS. have been adopted in S. Matt. xxv. 46; S. John x. 16, xii. 6, xxi. 12; S. Luke ii. 2, 33, iii. 22, v. 10, vi. 40,

xi. 5–8, xvi. 8, 19, xx. 47, xxii. 70, xxiii. 34, xxiv. 22; S. Mark vi. 5, 15, vii. 3, 11, 12, 27, x. 12, xii. 40.]

(2) The Codex Corbeiensis at Paris (fourth or fifth century). This MS. has an exceedingly ancient text in S. Matthew —not quite so ancient in the other three Gospels. It was copied by the translator in 1905, and published by him as *Old-Latin Biblical Texts: No. V.*, in 1907. [Its readings have been adopted in S. Matt. xxv. 40, 46; S. John x. 15, 16, xii. 6; S. Luke ii. 2, 33, iii. 22, v. 10, 30, vi. 40, xv. 20, xvi. 8, xxii. 27, 70, xxiii. 27, 39, xxiv. 22; S. Mark vi. 5, 6, 15, x. 8, 12, xi. 14, xiv. 2, xvi. 20.]

(3) The Codex Bezae at Cambridge (fifth or sixth century). This is a bilingual MS., with Greek and Latin in opposite columns. The Greek has acted on the Latin and the Latin on the Greek in the matter of making the two texts correspond. The Bezan text is the only Western *Greek* Text of the Gospels extant. It is more non-Vulgate in S. Matthew, S. Luke, and S. John than in S. Mark. [Its text has been followed in S. John x. 16, xi. 10; S. Luke xix. 37; S. Mark vii. 3, viii. 7.]

(4) The Codex Palatinus at Vienna (fifth or sixth century). This MS., when I examined it ten years ago, was in a sad state of preservation, many of its purple leaves having lost all their silver ink from exposure to damp. It has some good and ancient readings; but several obvious fabrications. [Its text is followed in S. Matt. xxv. 46; S. John x. 16; S. Luke xvi. 26.]

(5) The Book of Armagh, at Dublin. This MS. was edited by Dr. John Gwynn in 1914, and published at the cost of the Irish Academy in a splendid volume worthy of its contents. The Book of Armagh has a text descended from the same archetype as *Harl.* 1023. This MS. has been consulted throughout, and where the scribe of *Harl.*

1023 has made slips, his work has been corrected from the Book of Armagh.

(6) The Four Gospels, in an Irish handwriting, numbered *Harl.* 1802, in the British Museum. This MS. we hope to edit as *Sacred Latin Texts, No. V.* It has many Irish readings in common with *Harl.* 1023 and the Book of Armagh. [Its text has been adopted in S. John. xi. 3.]

(7) A single leaf, containing S. Mark xvi. 15–20, from a now lost sixth century Irish MS., preserved as a fly-leaf in Additional MSS. 37518 in the British Museum, and published by the translator in the *Journal of Theological Studies* for April, 1912. [Its text has been followed in S. Mark, xvi. 15.][1]

In some passages of *Harl.* 1023, there are two readings found side by side. In these conflations the non-Vulgate reading has been preferred to the Vulgate reading. By the context some few words in *Harl.* 1023 are shewn to be intrusions, and there are also a few additions from harmonization [viz., S. Matt. xxvii. 49], or from correlation of the words of contiguous verses [viz., S. John, xv. 4]. These additions, being obviously erroneous, have been ignored. The student who studies the minutiae of ancient texts soon discovers how far from infallible were even the most careful copyists.

The actual order of the Gospels in the MS. is S. Matthew, S. Mark, S. Luke, S. John; but from the Latin Prologue prefixed to the text of S. John, we learn that in the archetype from which our MS. was copied S. John followed S. Matthew. We have therefore restored this ancient "Western" order in our translation.

The translator hopes that this form of the Gospels, based on

[1] For a fuller account of the most ancient MSS. of the Gospels, the reader may consult the present writer's little work (published in 1911), *The Records Unrolled* (Heath Cranton & Co., Ltd., Fleet Lane, E.C., 2*s.* 6*d.* nett).

the form used in Great Britain before the Roman Vulgate gained the predominance, will be of special interest to English-speaking people for two reasons:

(1) As proving that at an extremely early period—certainly not later than the visit of Hadrian, A.D. 122—the Gospels came into Britain. Tertullian (A.D. 240) tells us the Britons acknowledged Christ as their King.

(2) As exhibiting a form of the Evangelists' autographs purer and truer to spiritual experience than that found in the Vulgate or in the now extant Greek MSS., with which the Vulgate in the main agrees. The Person of Christ is more exalted in this MS. than in other MSS. And we know that Marcion and Arius did not scruple to alter texts that conflicted with their rationalistic theology.

Our fathers thought that they were in the possession of what was in all points the authentic word of God. We have come to see that *we have not yet reached finality* in our search for the inspired autographs. The "original Greek" proves to be not always original; and our Greek MSS., none of which is earlier than the fourth century, are too late. It was long before the days of Jerome that the mischief was done. The centre of gravity has shifted since even thirty years ago. The "versions" are now coming into the field and demanding careful attention. Our English authority, Sir Frederick Kenyon, though opposing what he considers an over-estimate of the value of the versions, said to the present writer that he was "open to conviction" on the question of their relative value compared with the Greek MSS.

A new era of non-dogmatism is dawning. The authority that is based on a partial survey of history is everywhere beginning to totter. The human spirit that threw off the yoke of Rome at the Reformation succumbed to another yoke, viz., that of a Biblical code

—fixed and unalterable for all time. This latter yoke ceases if the original wording of the Gospel has not yet in all cases been recovered.

Once in far-away New Zealand, where I was taken in my childhood, and had seen before me as I grew up, a great chain of snow-capped mountains, I made the effort when in my teens to reach their summit. The first peak was ascended after an exhausting climb, only to find that a still higher peak lay before me. This in turn was mastered; but the summit still stretched far above me and beyond me. Night came on and frustrated further effort. So it is with the searcher after Truth. It seems easy to define and comprehend in one's University days; but as the quest proceeds the horizon recedes, and, when night comes, the traveller is still far from his destination.

We have learned that we stand and fall—not to an infallible Church (*Quantum religio potuit suadere malorum!*), nor to a perfect Book (*Nam miscuerunt ab initio homines impii fel cum melle divino!*), but to an infallible and perfect Christ, the Saviour and Hope of the world. Thank God, the recorded facts of His Birth and Passion and Resurrection, and love for His disciples, can never be erased. Human systems perish; but the Gospel of our Lord Jesus Christ, Whom S. John confessed to be Son of man and Son of God, is everlasting.

London, *September* 18, 1914.

CORRIGENDA IN *SACRED LATIN TEXTS: No. III.*

(*Text forming the base of the present Translation.*)

Fol. 9*, l. 28, *pro* 'sol' *lege* 'soli.'

Fol. 31*, l. 25, *pro* 'uero' *lege* 'uere.'

Fol. 73, l. 10, *pro* 'propriam' *lege* 'suam propriam.'

Fol. 88*, l. 16, *pro* 'ieru' *lege* 'iesu.'

XXIII 25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within ye are full of robbery and uncleanness.

26 *Thou* blind Pharisee, cleanse first that which is within the cup and platter, that the outside may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which on the outside appear beautiful, but within are full of dead *men's* bones, and all filthiness.

28 Even so ye also outwardly appear in men's eyes righteous, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye are witnesses unto yourselves, that ye verily are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 *Ye* serpents, *ye* offspring of vipers, how can ye escape the judgment of Gehenna?

34 Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify; and *some* of them shall ye scourge in your synagogues, and persecute from city to city:

35 That upon you may come all the blood which has been shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom they slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this nation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee, how often have I wished to gather thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

XXIV 1 And Jesus went out, and was departing from the temple. And his disciples came to him to shew him the buildings of the treasury.

2 And he answering said unto them, Ye see all these things. Verily I say unto you, There shall not be

left here one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, his disciples came unto him, saying, Tell us, when shall all these things be?

4 And Jesus answered and said unto them, Take heed that no man deceive you in any way.

5 For many shall come in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for these things must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be pestilences, and famines, and earthquakes, in divers places.

8 And all these are the beginning of sorrows.

9 Then shall they deliver you up to tribulation, and shall kill you: and ye shall be hated of all nations on account of my name.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And then shall be preached this gospel of the kingdom in all the world for a witness unto all nations; and then shall the end come.

15 And when ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,)

16 Then they which are in Judæa shall flee into the mountains:

17 And they which are under a roof shall not escape, nor take any thing out of their house:

18 And they which are in the field shall not return back to take their goods.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the sake of the chosen the days shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe him not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, so that, if possible, even the chosen should be led into error.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall the coming of the Son of man be.

28 Wheresoever the body is, there will the eagles gather themselves together.

29 And immediately after the tribulation of those days shall the

sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear the sign of the Son of man in heaven. And then shall all the tribes of the earth bewail themselves, and shall see the Son of man coming in the clouds of heaven with great power and glory.

31 And he shall send his angels with a trumpet and a mighty voice, and they shall gather together his chosen from the four winds, and from the highest to the lowest heavens.

32 Now learn a parable of the fig tree; When its branch is yet tender, and leaves are born, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This nation shall not pass, till all things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.

36 But of that day and that hour knoweth no *man*, neither the angels of heaven, but the Father only.

37 But as it was in the days of Noe, so shall it be also at the coming of the Son of man.

38 For as in the days before the flood they were eating and drinking, and marrying and giving in marriage, until the day that Noe entered into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; one shall be taken, and one shall be left.

41 Two *women shall be* grinding at the mill; one shall be taken, and one shall be left.

42 Watch therefore; for ye know not what day or what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what hour the thief would come, he would have watched, and would not have suffered his house to be broken into.

44 Therefore be ye also ready: for ye know not at what hour the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?

46 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

47 Verily I say unto you, He shall make him ruler over all his goods.

48 But if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite his fellow servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping there and gnashing of teeth.

XXV 1 Then shall the kingdom of heaven be likened unto ten vir-

gins, which took their lamps, and went forth to meet the bridegroom and the bride.

2 And five of them were foolish, and five *were* wise.

3 Now the five foolish took their lamps, and took no oil with them:

4 But the wise took oil in vessels with their lamps.

5 And while the bridegroom tarried, they all slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are going out.

9 The wise answered, saying, *Not so;* lest perchance there be not enough for us and you: go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

11 In the end came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, I know you not.

13 Watch therefore; for ye know not the hour.

14 *It is* as though a man travelling into a far country called his servants, and delivered unto them his goods.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his special ability; and straightway took his journey.

16 Then he that had received the five talents went and traded with the same, and made other five talents.

17 Likewise he also that had received two talents, gained other two.

18 But he that received one went and digged in the earth, and hid his lord's money.

19 And after a long time the lord of those servants came, and reckoned with them.

20 And he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: because thou hast been faithful over a few things, I will make thee ruler over many things: enter into the joy of the Lord thy God.

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents.

23 His lord said unto him, Well done, good and faithful servant; because thou hast been faithful over a few things, I will make thee ruler over many things: enter into the joy of the Lord thy God.

24 Then he which had received the one talent came and said, Lord, I know that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewn:

25 And being afraid, I went and hid thy talent in the earth: lo, *here* thou hast that which is thine.

26 But his lord answered and said unto him, *Thou* wicked and

slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewn:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even the things that he seemeth to have shall be taken away.

30 And cast ye the unprofitable servant into the outer darkness: there shall be weeping there and gnashing of teeth.

31 When the Son of man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them that shall be on his right hand, Come, ye blessed of my Father, inherit the kingdom which was prepared for you from the foundation of the world:

35 For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 I was naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave *thee* drink?

38 And when saw we thee a stranger, and took thee in? or naked, and clothed thee?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* also unto me.

41 Then shall he say also unto them that shall be on the left hand, Depart from me, ye cursed, into the eternal fire, which hath been prepared for the devil and his angels:

42 For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: I was naked, and ye clothed me not: I was sick, and in prison, and ye visited me not.

44 Then shall they also answer, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 Then shall these go away into the eternal fire; but the righteous into the eternal life.

XXVI 1 And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of* the passover, and the Son of man shall be betrayed to be crucified.

3 Then assembled together the chief priests, and the elders of the people, unto the hall of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast day, lest there be an uproar among the people.

6 Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman having an alabaster box of precious ointment, and poured *it* on his head, as he sat at meat.

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 And Jesus knew *it*, and said unto them, Why trouble ye the woman? she hath wrought a good work upon me.

11 For the poor ye will always have with you; but me ye will not have always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this thing that she did, be told for a memorial of her.

14 Then one of the twelve, who is called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will betray him unto you? And they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 Now the first *day* of the *feast of* unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And Jesus said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, Jesus sat down to meat with his twelve disciples.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say, Is it I, Lord?

23 And he answered and said, He that dippeth *his* hand with me in the dish, the same shall betray me.

24 The Son of man indeed goeth as it is written of him: but woe unto that man by whom the Son of man shall be betrayed! it had been good for him if that man had not been born.

25 And Judas, who had betrayed him, said, Master, is it I? Jesus said unto him, Thou hast said.

26 And as they were eating, Jesus took bread, and blessed *God*, and brake *it*, and gave *it* to the disciples, and said, Take, and eat; for this is my body.

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink of it all *of you.*

28 For this is my blood of the new testament, which will be shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in my Father's kingdom.

30 And when they had sung a hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall stumble because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

32 But after I am risen again, I will go before you into Galilee.

33 Then Peter answered and said unto him, Though all *men* should stumble because of thee, *yet* will I never stumble.

34 Jesus said unto him, Verily I say unto thee, This night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I have to die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 Then cometh Jesus with them unto the garden called Gethsemane, and saith unto the disciples, Sit ye here, while I go yonder and pray.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith Jesus unto them, My soul is sorrowful, even unto death: remain awake here, and watch with me.

39 And he went a little further, and fell on his face, praying and saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh to his disciples, and findeth them asleep. Then saith he unto Peter, So ye could not for one hour watch with me.

41 Watch and pray, that ye enter not into temptation. The spirit indeed *is* willing, but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came again and found them asleep: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour hath come, and the Son of man shall be betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is come that doth betray me.

47 And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, who had been sent by the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; take him.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50 And Jesus said unto him, Friend, do the deed for which thou art come! Then came they, and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into its sheath: for all they that take the sword shall perish with the sword.

53 Thinkest thou that I cannot pray to my Father, and he shall immediately give me more than twelve legions of angels?

54 But how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out against me as against a thief with swords and staves to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.

57 And they that had laid hold on him led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's hall, and went in, and sat with the servants, to see the end of the matter.

59 Now the chief priests, and all the council, sought false witness against Jesus, to put him to death;

60 But though many false witnesses came, *yet* found they nothing against him. But at the last came two false witnesses,

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it again in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing to the things which these testify against thee?

63 But Jesus held his peace. And the high priest said unto him, I adjure thee by the living Lord, tell us whether thou be the Christ, the Son of God.

64 Jesus said unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, ye have now heard his blasphemy.

66 What think ye? And they answered and said, He is guilty of death.

67 Then did they spit in his face, and buffeted him; and others struck *him* on the face with the palms of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 Now Peter was sitting outside in the hall: and a damsel came unto him, saying, Thou also wast with that Galilean Jesus?

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And as Peter was going out, another *maid* saw him, and said unto them that were there, This

fellow was also with the Nazarene Jesus.

72 And again he denied with an oath, saying, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy very speech betrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which he had said, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

XXVII 1 When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2 And they led him away bound, and delivered him to Pontius Pilate the governor.

3 Then Judas, which had betrayed him, when he saw that Jesus was condemned, was led to repent; and he brought again the thirty pieces of silver to the chief priests and elders of the people,

4 And said, I have sinned in that I have betrayed innocent blood. And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and went and hanged himself.

6 Then the chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

8 Wherefore that field was called Acheldemach, which is, The field of blood, unto this day.

9 Then was fulfilled that which was spoken by Jeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom the children of Israel did value;

10 And gave them for the potter's field, as the Lord appointed me.

11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

12 And when he was accused by the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he answered him to never a word; insomuch that the governor marvelled greatly.

15 Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, who was called Barabbas.

17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 When he was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders

persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 And the governor answered and said unto them, Which of the two will ye that I release unto you? And they said, Barabbas.

22 Pilate therefore said to them, What shall I do then with Jesus, the Son of God, which is called Christ? They all say, Let him be crucified.

23 The governor said to them, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye *to it*.

25 Then answered all the people, and said, His blood *be* on us, and on our children.

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered *him* to them to be crucified.

27 Then the soldiers of the governor took Jesus into the soldiers' hall, and gathered unto him the whole band *of soldiers*.

28 And they stripped him, and put on him a scarlet robe.

29 And platting a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And they spat upon him, and took the reed, and smote him on the head.

31 And after they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to be crucified.

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 And they came unto a place which is called Golgotha, that is to say, a place of a skull,

34 And they gave him wine to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

35 And after they had crucified him, they divided his garments among themselves, casting lots: that it might be fulfilled which was spoken by the prophet, saying, They parted my garments among them, and upon my vesture did they cast lots.

37 And they set up over his head his accusation written, This is the king of the Jews.

38 Then were there two thieves crucified with him; one on the right hand, and one on the left.

39 And the passers-by reviled him, wagging their heads,

40 And saying, Thou that destroyest the temple of God, and buildest *it* again in three days, save thyself. If thou art the Son of God, come down now from the cross.

41 Likewise also the chief priests mocking *him*, with the scribes and elders, said,

42 He saved others; himself he cannot save. If he is the King of Israel, let him now come down from the cross, and we believe him.

43 He trusted in God; and let him deliver him now, if he will: for he said, I am the Son of God.

44 The thieves also, which were

crucified with him, cast the same in his teeth.

45 Now from the sixth hour there was darkness over all the land unto the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 But the rest said, Let be, let us see whether Elias will come to save him.

50 And Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks were rent;

52 And the graves were opened; and the bodies of the saints which slept arose,

53 And went forth from their graves after his resurrection, and came into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, guarding Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

55 And many women were there beholding afar off, which had followed Jesus from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children.

57 Now when the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body of Jesus to be delivered.

59 And when Joseph had taken the body of Jesus, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

62 Now the next day, which was the day after the Preparation, all the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again.

64 Command therefore that the sepulchre be guarded until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead. So the last error shall be worse than the first.

65 Pilate said unto them, Ye have soldiers: go your way, guard it as ye know how.

66 So they went and strengthened the sepulchre with guards, sealing the stone, and *so* departed.

XXVIII 1 Now in the evening of the sabbath, which dawns into

the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

2 And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone, and sat upon it.

3 His countenance was like lightning, and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus Christ, who was crucified.

6 He is not here: for he is risen, as he said. Come and see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead. Behold, he shall go before you into Galilee; there shall ye see him, as he told you.

8 And they departed quickly from the sepulchre with fear, and did run with great joy to bring his disciples word.

9 And behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: but go tell my brethren that they go into Galilee; there shall they see me.

11 Now when they were gone away, behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 But his [eleven] disciples went away into Galilee, into a mountain where Jesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Jesus came and spake unto them, saying, Given unto me is all power in heaven and in earth.

19 Go ye therefore, now, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you every day, *even* unto the end of the world.

ST. JOHN

I [1] In the beginning was the Word, and the Word was with God, and God was the Word.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was the life of God, which is the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 There was in the desert a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 For he was not that Light, but *was sent* to bear witness of that Light.

9 For *there* was the true Light to lighten every man that cometh into this world.

10 He was in this world, and the world was made by him, and the world knew not the Son of God.

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of man, nor of the will of the flesh, but of God.

14 And the Word was made flesh, and dwelt among us, and we beheld his glory, as the glory of the only begotten of the Father, full of grace and truth.

15 John bare witness of him, and cried, saying, This is he of whom I spake, He that cometh after me is preferred before me; for he was before me.

16 And of his fulness have all we received grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 No man hath seen God at any time except the only begotten Son, which is in the bosom of the Father. He hath declared him.

19 And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?

20 And he confessed, and denied not, saying, I am not the Christ.

21 And they asked him, again saying, What then? Art thou Elias? And he saith, I am not. Art thou the Prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the ways of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then,

if thou be not Christ, nor Elias, neither the Prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethania beyond Jordan, where John was baptizing.

29 And the next day John saw Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sins of the world!

30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31 And I knew him not: but that he should be made manifest to the people of Israel, therefore am I come baptizing with water.

32 And he bare record, I saw the Holy Spirit descending from heaven like a dove, and abiding upon him.

33 And I knew him not: but he that sent me to baptize the Son of God with water, the same said unto me, Upon whom thou shalt see the Spirit of God descending, and remaining on him, the same is he which baptizeth with the Holy Spirit of God.

34 And I saw, and bare record that this is God's Chosen One.

35 And the day after, John again stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And two of his disciples heard him speak, and followed him.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 Now one of the two which heard from John, and followed the Lord Jesus, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 The day following Jesus would go forth into Galilee, and findeth Philip, and Jesus saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophet, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 And Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

50 Jesus answered him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see a greater thing.

51 And he saith unto him, Verily, verily, I say unto you, Ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

II [1] And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 And Jesus saith unto her, Woman, what have I to do with thee? Is not mine hour yet come?

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill these water-pots with water. And they filled them up to the brim.

8 Jesus saith unto them, Draw out now, and bear unto the governor of the feast. And they bare *it*.

9 When he had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the bridegroom called the governor of the feast,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept back the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there many days.

13 And the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple men selling oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a kind of scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overturned the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that Jesus had said this; and they believed the scripture, and the word which the Lord Jesus had said.

23 Now when he was in Jerusalem at the passover, in the feast *day*, many believed in his name, when they saw his miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man; for he knew what was in man.

III 1 Now there was a certain man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except the Lord be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus said unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born again of the Spirit, he cannot enter into the kingdom of God.

6 And that which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The Holy Spirit breatheth where he will, and thou hearest his voice, but canst not tell whence he cometh, and whither he goeth: so is every man *born* that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that which we do know, and testify that which we have seen; and ye have not received the testimony.

12 If I have told you earthly things, and ye have believed not, how shall ye believe, if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 For God so loved this world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his only begotten Son into this world to

judge the world; but that the world through him might be saved.

18 He that believeth on him is not judged: but he that believeth not hath been judged already, because he believeth not in the name of the only begotten Son of God.

19 And this is the judgment, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21 But he that doeth the truth cometh to the light, that his deeds may be made manifest; for therefore were they wrought.

22 After these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

23 And John also was baptizing in Enon near to Salim, because there was much water there: and many came, and were baptized.

24 For John was not yet cast into prison.

25 Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all *men* come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves will bear me witness, that I said to you, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all that are his: for he that is of the earth is earthly, and speaketh of the earth: but he that cometh from heaven is over all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that receiveth his testimony hath affixed his seal to this, that God is true.

34 For he whom God hath sent speaketh the words of God: for being God he giveth not the Spirit by measure.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth the Son of God hath everlasting life: but he that disbelieveth the Son shall not see God; but God's wrath shall abide on him.

IV 1 When therefore the Lord Jesus knew that the Pharisees had heard *it told* that Jesus maketh and baptizeth more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left the land of Judæa, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there.

And Jesus, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water. The Lord Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy themselves meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

10 Jesus answered and said unto her, If thou knewest the gift of God, and who he is that saith to thee, Give me to drink; it may be thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou living water?

12 Art thou greater than our father Jacob, which gave us this well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her:

14 Whosoever drinketh of the water that I shall give him shall never thirst; for the water that I shall give him shall become in him a spring of water welling up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said that thou hast no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where one ought to worship.

21 Jesus saith unto her, Woman, believe me that the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for God also, their Father, whom they worship, is spirit:

24 And seeketh such as worship him in spirit and in truth.

25 The woman saith unto him, I know that Messias cometh, which is called Christ: when therefore he is come, he will tell us all things.

26 Jesus said unto her, I that speak unto thee am he.

27 And upon this came his disciples, and marvelled that he talked

with a woman: yet no one said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come and see a man, which told me all things that ever I did: is he the Christ?

30 They went out of the city, and were coming unto him.

31 In the mean while the disciples besought him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said his disciples one to another, Hath any one brought him *aught* to eat?

34 Jesus saith unto them, My meat is to do his will that sent me, *even* the Father's, that I may finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 For herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *it* from him ourselves, and know that he is indeed the Saviour of the world.

43 And after two days he departed into Galilee.

44 Now Jesus himself testified, that a prophet hath no honour in his own country.

45 But when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So he came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come from the Jews into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye do not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, *his* servants met him, and told *him*, saying, Thy son liveth.

52 Then inquired he of them the

hour when he began to amend. And they said unto him, Yesterday at the seventh hour it left him.

53 So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come from the Jews into Galilee.

V 1 After this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethsaida, having five porches.

3 In these lay a great multitude of folk, sick, blind, lame, withered, palsied, waiting for the moving of the water.

4 For the angel of the Lord washed himself at a certain season in the pool, and the water moved: whosoever then first after the moving of the water went down into the pool was made whole of whatsoever disease he had.

5 And there was a certain man, which had an infirmity thirty and eight years.

6 He was lying *by the pool* when Jesus saw him. Jesus, knowing that he had been now a long time *in that case*, saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: while I am coming, another goeth down before me.

8 Jesus saith unto him, Rise and take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 The Jews said unto him that was cured, It is the sabbath day: and it is not lawful for thee to take up thy bed.

11 He answered them, He that made me whole, the same said unto me, Rise and take up thy bed, and walk.

12 Then asked they him, What man is that which said, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, because a multitude had gathered together in *that* place.

14 Afterward Jesus found him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 For this reason did the Jews persecute Jesus, because he did these things on the sabbath day.

17 But Jesus answered and said unto them, My Father worketh hitherto, and I work.

18 For this cause therefore the Jews sought the more to kill him, because he was not only breaking the sabbath, but was saying also that God was his Father, and was making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what the Father seeth him

do. And whosoever loveth him, the same loveth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that the Holy Spirit doeth: and he will shew him greater works than these, that ye may know that the Christ is the Son of God.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son also quickeneth whom he will.

22 Nor doth the Father judge any man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father. And they that honour not the Son honour not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and hath believed on him that sent me, hath everlasting life, and shall not come into condemnation; but shall pass from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life eternal in himself; so hath he given to the Son also to have life in himself;

27 And hath given him authority to execute judgment also, because he is Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; they that have done evil, unto the resurrection of judgment.

30 I can of mine own self do nothing: but as I hear, I judge: and my judgment is just; because I seek not mine own will, but the Father's will which hath sent me.

31 If I bear witness of myself, is not then my witness true?

32 There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 Have I then no testimony from man? But these things also I say, that ye might be saved.

35 He was as a burning and shining light: and ye were willing for a season to rejoice in his light.

36 But I have greater witness than John: for the works which I do bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, beareth witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not the Word abiding in you: for whom he hath sent, him ye believe not.

39 Ye search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye are not willing to come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye have not received me: but if another shall come in my name, him ye will receive.

44 How can ye believe, which have received honour one of an-

other, and seek not the honour that is from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye hope.

46 For had ye believed Moses, it may be ye would have believed me also: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

VI 1 After these things Jesus went away across the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude was following him, because they had seen the miracles which he did on them that were diseased.

3 Jesus went up therefore into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, saying, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two fishes: but what are they among so many people?

10 Jesus then said, Make the men sit down. Now there was much grass in the place. And so the men sat down, in number about five thousand.

11 Jesus then took the loaves; and when he had given thanks, he distributed to them that were set down; likewise of the fishes as much as they would.

12 And when they were filled, he said unto his disciples, Gather up the fragments that remain, that they be not wasted.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments from the five barley loaves, which had remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that he did, said, This is of a truth the Prophet that should come into the world.

15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when evening was *now* come, his disciples went down unto the sea,

17 And entered into a ship, and came over the sea toward Capernaum. And it was now dark, and Jesus was not yet come to them.

18 And the sea was rising by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received

him into the ship: and immediately the ship was at the land whither they went.

22 The day following, when the people, which stood on the other side of the sea, saw that there was none other boat there, save that one, and that Jesus had not gone with his disciples in the boat, but *that* his disciples were gone away alone;

23 Howbeit there were other boats which came from Tiberias nigh unto the place where they had eaten the bread, after the Lord had given thanks:

24 When the people therefore saw that Jesus was not there, neither his disciples, they took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered and said to them, Verily, verily, I say unto you, Ye seek me, not because ye saw the signs and wonders, but because ye did eat of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for that which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 The Lord Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then said Jesus unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto this world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you that ye have both seen me, and disbelieved *me.*

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which the Father hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of my Father that sent me, that every one which hath seen the Son, and believed on him, have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the living bread which came down from heaven.

42 And they said, Is not this the

son of Joseph, whose father and mother we know? how then doth he now say, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father, which hath sent me, and the Holy Spirit draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned from the Father, let him come unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am the bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 But this is the bread which cometh down from heaven, and they that eat thereof shall not die.

51 I am the living bread which came down from heaven: they that eat of this bread shall live for ever: and the bread that I will give for every life is my flesh.

52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

53 Then said Jesus unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye shall have no life in you.

54 He that doth eat my flesh, and drink my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that doth eat my flesh, and drink my blood, doth dwell in me, and I in him.

57 As the living Father hath sent me, and I live for the Father; so he that eateth me, he also shall live for me.

58 This is the bread which came down from heaven: I am not as the manna which your fathers did eat and are dead: for he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it?

61 And Jesus knowing in himself that his disciples murmured at it, said unto them, Doth this offend you?

62 *What* then if ye shall see the Son of man ascend up where he was before?

63 It is the Spirit that quickeneth the flesh; for the flesh profiteth nothing: the words that I have spoken unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed, and who it was that should betray him.

65 And he said to them, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 After this many of his disciples

went back, and walked no more with him.

67 Then said Jesus unto the twelve, Do ye also wish to go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art the Christ, the Son of God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is the devil?

71 Now he spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, although he was one of the twelve.

VII 1 After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see thy works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.

6 Then Jesus said unto them, My time is not yet come: but your time is always ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up unto this feast; for my time is not yet full come.

9 When he had said these *words*, he abode *still* in Galilee.

10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring among the people concerning him: for some said, He is a good man: but others said, Nay; for he deceiveth the people.

13 Howbeit no man spake openly of him for fear of the Jews.

14 Now about the midst of the feast Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters, having never learned?

16 Jesus answered them, and said, My teaching is not mine, but his that sent me.

17 If any man is willing with *all* his will, he shall know by *my* teaching, whether I speak from God, or from myself.

18 He that speaketh from himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and *yet* none of you keepeth the law? Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel therefore.

22 Moses gave unto you circum-

cision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.

23 If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he, whom they seek to kill?

26 And, lo, he speaketh boldly, and they say nothing unto him. Do the rulers acknowledge indeed that this is the Christ?

27 Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

29 But I know him; for I am from him, and he hath sent me.

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 Now the Pharisees heard that the people murmured such things concerning him; and the rulers and the Pharisees sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 Ye shall seek me, and shall not find *me:* and where I am, ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and will he teach the Gentiles?

36 What *manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, ye cannot come?

37 In the last *and* great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 And, He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.

39 (But this spake he of the Spirit, which they that believe on him should receive: for the Spirit had not been given, because Jesus had not yet been glorified.)

40 From that *time* the people therefore, having heard these sayings, said, Of a truth this is the Prophet.

41 Others said, This is the Christ. But some said, Doth the Christ come out of Galilee?

42 Doth not the scripture say that the Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 Then came the officers and the chief priests to the Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Hath any one of the rulers or of the Pharisees believed on him?

49 But this people who know not the law of God are accursed.

50 Nicodemus saith unto them, (he that came to him by night, being one of them,)

51 Doth our law judge *any* man, except it first hear him, and know what he doeth?

52 They answered him and said, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 And every man went unto his own house.

VIII 1 But Jesus went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees bring unto him a woman taken in adultery. And they set her in the midst,

4 And said unto him, Master, this woman hath even now been taken in adultery.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might be able to accuse him. But Jesus, stooping down, wrote with *his* finger on the ground, *as though he heard them not.*

7 But when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 When they had heard this saying, they went out one by one, beginning at the eldest, and Jesus was left alone, and the woman stood in the midst before him.

10 And Jesus, having lifted up himself, said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither will I condemn thee: go thy way; and, daughter, sin no further.

12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the eternal light of the life of God.

13 The Pharisees answered him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I come, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; I judge no man.

16 Yet if I judge, my judgment is true. I am not alone, there is also the Father that sent me.

17 It is also written in your law, that the testimony of two men is true.

18 I bear witness of myself, and he that sent me beareth witness of me, and *so doth* the Holy Spirit.

19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye would doubtless have known my Father also.

20 These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come.

22 Then said the Jews among themselves, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sin.

25 Then said they unto him, Who art thou? Jesus saith unto them, The beginning—that which I also tell you.

26 I have many things to say of you: but he that sent me is true; and I speak in the world those things which I have heard from him.

27 But they knew not that he spake to them of God the Father.

28 Then said Jesus unto them, And when ye have lifted up the Son of man, then shall ye know that I am *he*, and *that* I do nothing of myself; but as the Father hath taught me, I speak these things.

29 And he that sent me is with me, and hath not left me alone; for I do always those things that are pleasing to him.

30 As he spake these words, many believed on him.

31 Then said Jesus to those Jews which believed on him, If ye continue in my word, ye shall be my disciples indeed;

32 And ye shall know the truth, and the truth shall make you free.

33 The Jews then answered him, We are Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever: but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall be free indeed.

37 I know that ye are children of Abraham; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with the Father: and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father.

Then said they to him, We were not born of fornication; we have one Father, *even* God.

42 Jesus then said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because ye cannot hear my word.

44 Ye are of *your* father the devil, and the lusts of your father it is your will to do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and his father.

45 And because I tell *you* the truth, ye believe me not.

46 Which of you convinceth me of sin? If I say the truth, why do ye not believe me?

47 Whosoever is of God heareth God's words: ye therefore believe not, because ye are not of God.

48 Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory: there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets are dead; and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, Do I then honour myself? my honour is nothing. It is my Father that honoureth me; of whom ye say, that he is your God:

55 Yet ye have not known him; but I have known him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was made, I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

IX 1 And as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 The Lord Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 In him must be worked the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed the eyes of the blind man with the clay,

7 And said unto him, Go, and wash in the pool of Siloam, (which is by interpretation, Sent.) He went away, and washed his eyes, and came seeing.

8 The neighbours therefore, and they which had seen him before he became a beggar, said, Is not this he that sat and begged?

9 And some said, This is he: but others said, Nay, but he is like him: but he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 They bring to the Pharisees him that was blind.

14 Now it was the sabbath day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees asked him how he had received his sight. And he said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Then said some of the Pharisees, Is not this the man that keepeth not the sabbath day? Others said, How can a man that is a sinner do these miracles? And there was a division among them.

17 They say therefore to the blind man again, What sayest thou of him who hath opened thine eyes? And he said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; ask him; he is of age; let him speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the glory: we know that this man is a sinner.

25 But he said, Whether he be a sinner *or no*, I know not: one thing I know, that, after being blind, now I see.

26 Then said they to him, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you, and ye have heard: wherefore would ye hear *it* again? will ye also be his disciples?

28 And they cursed him, and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake

unto Moses: *as for* this *fellow*, we know not from whence he is.

30 The man answered and said, Why, herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31 Now we know that God heareth not sinners: but if any man is a worshipper of God, and doeth his will, for this reason God heareth *him*.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out of the synagogue.

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.

38 And he said, I believe, Lord. And he fell down, and worshipped him.

39 And Jesus said unto him, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

40 And certain of the Pharisees which were with him heard *these words*, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye would have no sin: but now because ye say, We have heard, your sin remaineth.

X 1 Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him.

5 And because they know his voice they will not follow a stranger.

6 This proverb spake Jesus unto them; but they understood not what he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

8 All that ever came are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd: the good shepherd giveth his life for his sheep.

12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and

fleeth; and the wolf catcheth and destroyeth the sheep.

13 The hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am the good shepherd, and know my own *sheep*, and my own shall know me,

15 As the Father knoweth me and I know the Father. And I lay down my life for my sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice. And let there be one flock and one shepherd.

17 Therefore doth the Father love me, because I lay down my life, that I might take again that which none hath taken away from me.

18 But I will lay down that which I have power to divest myself of, and power to take again. This commandment have I received from my Father.

19 There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, he is mad; why listen to him?

21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

22 And the feast of the dedication was then at Jerusalem, and it was winter.

23 And Jesus was walking in the temple in Solomon's porch.

24 Then came the Jews round about him, and said unto him, How long dost thou keep us in suspense? If thou art God, tell us plainly.

25 Jesus answered them, I tell you, and ye believe not: the works that I do in my Father's name, the same bear witness of me.

26 But ye believe me not, because ye are not of my sheep.

27 My sheep hear my voice, and I know them, and they follow me:

28 And I give unto them eternal life; and they shall never perish, and none shall pluck them out of my hand.

29 My Father, who gave them to me, is greater than all; and none is able to pluck *them* out of my Father's hand.

30 Both I and the Father are one *thing*.

31 Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewn you from my Father; for which of them do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, (and the scripture cannot be broken,

36 Which the Father hath sanctified, and sent into this world,) say ye, He blasphemeth; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye will not believe me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.

39 Therefore they sought to take

him; but he escaped out of their hands,

40 And he went away again beyond Jordan into the place where John at first baptized; and there he abode.

41 And many resorted unto him, and said, John indeed did no miracle: but all things that John spake of this man were true.

42 And many believed on him.

XI 1 Now a certain *man* was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom we love is sick.

4 When Jesus heard *that*, he said unto them, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified through him.

5 Now Jesus loved Martha, and Mary her sister, and Lazarus.

6 When he had heard therefore that he was sick, then he continued in the same place two days.

7 Then after that he saith to *his* disciples, Let us go into Judæa again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light therein.

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he will recover.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of the repose of sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, and let us die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will give *it* thee.

23 The Lord Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he die, he shall live:

26 And whosoever liveth and believeth in me shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I have believed that thou art the Christ, the Son of the living God, which art come into this world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come; he is calling for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was still in that place where Martha had met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Now when Mary was come where Jesus was, and saw him, she fell down at his feet, and said unto him, Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the Jews who had come with her weeping, he groaned in the spirit, and troubled himself,

34 And said, Where have ye laid him? And they say unto him, Lord, come and see.

35 And Jesus wept.

36 Then said the Jews, Behold how he loveth him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning within himself cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take it away. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?

41 Then they took away the stones. Then Jesus, lifting up *his* eyes, said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And immediately he that was dead came forth, bound hand and foot with graveclothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and bring him to *me*.

45 Then many of the Jews which came to Mary, and had seen the miracle which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 Then gathered the chief priests and the Pharisees a council,

and said, What shall we do? for this man hath done many miracles.

48 If we let him thus alone, all *men* will believe on him; and they will come and take away both our place and nation.

49 One of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for the nation;

52 And not for the nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 Then from that day forth they took counsel together to put him to death.

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

55 And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now the chief priests and the Pharisees had given a commandment, that, if any man knew where he was, he should shew *it*, that they might take him.

XII [1] Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom Jesus raised up.

2 And there they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, a very costly ointment, and anointed Christ, and wiped his feet with her hair: and the whole house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had the bag, and took out what was put therein.

7 Then said Jesus, Suffer her to have kept that for the day of my burying.

8 For the poor ye shall have with you; but me ye shall not have always.

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus to death;

11 Because that by reason of him many of the Jews went away, and believed on Jesus.

12 Now on the next day much

people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm trees, and went forth to meet him, and cried, saying, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.

16 These things understood not his disciples at the first: but when the Lord Jesus was glorified, then remembered they that these things had been written of him, and *that* they did these things unto him.

17 The people also, who were with the Lord Jesus when he called aloud Lazarus at the grave, and raised him from the dead, bare record.

18 For this cause the multitude came to meet him, because that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the whole world is gone after one that hath the devil.

20 And there were certain Gentiles among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: again Andrew and Philip tell Jesus.

23 And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He that loveth his life let him lose it; for he that hateth his life in this world keepeth it unto life eternal.

26 If any man follow me, he is my minister; and where I am, there shall also my minister be. If any man minister unto me, him will my Father honour.

27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28 Father, glorify thy Son. Then came there a voice from heaven, *saying*, I have both glorified *him*, and will glorify *him* again.

29 The multitude therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.

31 Now is the judgment of the world: now shall the prince of this world be cast out.

32 And I, if I be lifted up from the earth, will draw all unto myself.

33 Now this he said, signifying what death he should die.

34 The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up from the earth? who is this Son of man?

35 Then Jesus said unto them, Yet a little while am I with you. Walk while there is time as children of light, and let not the dark-

ness come upon you. If any man walk in the darkness, he knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.

37 But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed what we have heard *from thee?* and to whom hath the arm of the Lord been revealed?

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For they loved the praise of men more than the praise of God.

44 And Jesus cried aloud and said, He that believeth on this name, believeth not on me, but on him that sent me.

45 And he that hath seen me hath seen him that sent me.

46 I *who am* the light am come into this world that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and keep them not, I judge him not: for I came not to judge the world, but to save the world.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but God the Father, which sent me, gave me a commandment, what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

XIII 1 Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in this world, he loved them unto the end.

2 And supper being ended, the devil having now put himself into the heart of Judas Iscariot, Simon's *son*, that he might betray him;

3 *Jesus* (knowing that the Father had given all things into his hands, and that he was come from God, and went to God)

4 Riseth from supper, and layeth aside his garments. And he took a towel, and girded himself.

5 Then the Lord Jesus poureth water into a basin, and began to wash his disciples' feet, and to wipe *them* with the towel.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, thou shalt never wash feet!

7 Jesus answered and said unto him, What I do thou knowest not; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash not thy feet, thou hast no part with me.

9 Simon Peter saith unto him, Lord, not *my* feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth only to wash *his* feet, and is holy. And ye are holy, but not all.

11 For he knew who should betray him; therefore said the Lord Jesus, Ye are holy, but not all *of you.*

12 So after he had washed their feet, he took his garments, and when he was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye do these things, happy shall ye be.

18 I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me shall lift up his heel against me.

19 Now I tell you before it come to pass, that, when it is come to pass, ye may believe that I am *he.*

20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

21 When Jesus had thus said, he was troubled in spirit, and spake out, and said, Verily, verily, I say unto you, that one of you shall betray me.

22 Then his disciples looked one on another, doubting of whom he spake.

23 There was leaning on Jesus' breast one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoneth to him, and saith to him, Who is it that he speaketh of?

25 So when he had leaned back on the breast of the Lord Jesus, he saith unto him, Lord, who is it?

26 Jesus answered him, He it is, to whom I shall give the bread, when I have dipped *it.* And when the Lord Jesus had dipped the bread, he gave *it* to Judas Iscariot, *the son* of Simon.

27 And after he had received the sop, then Satan entered into him. Therefore said Jesus unto him, What thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out; and it was night.

31 Therefore, when he was gone out, Jesus said unto them, Now is the Son of man glorified, and God is glorified in him.

32 If God be glorified in him, God is also glorified in himself.

33 Little children, yet a little while I am with you. Ye shall seek me; *and* as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A new commandment I give unto you, That ye love one another; even as I have loved you, that ye also love one another.

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 Simon Peter saith unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.

37 Peter saith unto him, Why cannot I follow thee? I will lay down my life for thee.

38 Jesus answered, Wilt thou lay down thy life for me? Verily, verily, I say unto thee, Peter, The cock shall not crow, till thou hast denied me thrice.

XIV[1] Let not your heart be troubled: believe in God, believe also in me.

2 In my Father's house are many mansions: if *it were* not *so*, would I have told you that I go to prepare a place for you,

3 Which as soon as I have prepared, I will come again, and receive you unto myself, that where I am, *there* ye may be also?

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen also my Father. Because thou sayest, Shew us thy Father,

10 Believest thou not that I am in the Father, and that the Father is in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Do ye not believe *my word* that I *am* in the Father, and the Father is in me? If not, believe because of the very works.

12 Verily, verily, I say unto you, He that believeth that the Father is in me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father,

13 And whatsoever ye ask in my name, that will I do, that the Son of God may be glorified.

14 If ye shall ask any thing in my name, I will do it.

15 If ye love me, keep my commandments.

16 And I will ask my Father, and he shall give you another Comforter, that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it knoweth him not: but ye shall know him; for he shall dwell with you, and shall be in you.

18 I will not leave you comfortless: I will come to you.

19 Yet a little while, and the world shall see me no more; but ye see me. Because I live, ye shall live also.

20 In that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved by my Father, and I will love him, and will manifest myself to him.

22 Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not in the world?

23 Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and the Holy Spirit will make *his* abode with him.

24 He that loveth me not keepeth not my sayings: and the word which ye have heard is not man's, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 My peace I give unto you, my peace I leave with you, not as the world giveth. From God give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard what I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice that I go unto the Father: for the Father is greater than I.

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for Satan the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father, even as the Father hath given me commandment, so I do. Arise, let us go hence.

XV 1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit the Father will take away: and every *branch* that beareth fruit, he will purge it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, and ye are the

branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

6 If a man abide not in me, he shall be cut off, and cast forth as a branch, and being cast forth shall wither; and men shall gather *them*, and they shall be cast into the fire, and burned.

7 If ye abide in me, and my words abide in you, ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit, and become my disciples.

9 As my Father hath loved me, I also have loved you: continue in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might be in you, and *that* your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard from my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen and placed you, that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask the Father in my name, he may give you.

17 These things I command you, that ye love one another.

18 If the world hate you, know that it hated me before *it hated* you.

19 If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled which I spake, and which is written in their law, They have hated me without a cause.

26 But when the Comforter is come, whom I will send unto you, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

XVI [1] These things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the hour cometh, that all they that kill you will think that they do God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the hour of their fulfilment shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, your heart will be filled with sorrow.

7 Nevertheless I tell you the truth; It is expedient for you that I go away: if I go not away, the Comforter will not come unto you; but if I go away, I will send him unto you.

8 And when he is come, he will convince the world of sin, and of righteousness, and of judgment:

9 Of sin, because they have not believed on me;

10 Of righteousness, because I go to the Father, and ye shall see me no more;

11 Of judgment, because the prince of this world is now judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, the Spirit of truth, is come, he will teach you all the truth (and let no man speak from himself; but these things that he hath heard, let him speak,) and will shew you things to come.

14 He shall glorify me: for he shall receive of mine, and shall shew *it* unto you.

15 All things that the Father hath are mine: therefore said I, that he taketh of mine, and shall shew *it* unto you.

16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20 Verily, verily, I say unto you, Ye shall weep and lament, but the world shall rejoice; and ye are sorrowful, but your sorrow shall be turned into joy.

21 For a woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore shall have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, If ye ask any thing of the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, and let your joy be full.

25 These things have I spoken unto you in proverbs: the hour cometh when I shall no more speak unto you of the Father in proverbs, but shall shew you of the Father plainly.

26 At that day ye shall ask in my name: and I say not unto you, that I will ask the Father for you:

27 For the Father himself loveth you, because ye love me, and have believed that I came out from God the Father,

28 And came into this world, and that I leave the world again, and go to the Father.

29 His disciples say unto him, Lo, now speakest thou plainly, and speakest no proverb.

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and *yet* I am not alone, because the Father is with me.

33 These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but rejoice in that I have overcome the world.

XVII 1 These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.

2 Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him:

3 And this is life eternal, that they might know thee to be the only true God, and him, whom thou hast sent, to be Saviour *and* Christ.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me, Father, I have given unto them.

8 And they have acknowledged it as true that I came out from thee, and have believed in the truth that thou didst send me.

9 I ask for them: I ask not for the world, but for them which thou hast given me; for they are thine,

10 (And all mine are thine, and thine are mine,) and I have been glorified among them.

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep in thy Son's name those whom thou hast given me, that they may be one, as we also *are one.*

12 While I was with them I kept them in thy name: those that thou

gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

13 Now I come to thee; and this I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I also am not of the world.

15 I ask not, Father, that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I also am not of the world.

17 Sanctify them in truth: thy word is truth.

18 As thou hast sent me into the world, I also have sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified in truth.

20 Neither ask I for these alone, but for them also which shall believe on me through their word;

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me I have given them; that they may be one, even as we also are one:

23 Both I in them, and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me, and that I have loved them, as thou also hast loved me.

24 Father, I will that they, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, this world hath not known thee: but I have known thee, and these have known thee because thou hastsent me.

26 And I have declared unto them thy name, and will declare *it;* that the love wherewith thou hast loved me may be in them, and I in them.

XVIII 1 When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus oftimes resorted thither with his disciples.

3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, What seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he.* And Judas also, who was betraying him, stood with them.

6 As soon then as he had said unto them, I am *he,* they went backward, and fell to the ground.

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered them, I have told you that I am *he:* if therefore ye seek me, let these go their way:

9 That the saying might be ful-

filled, which he spake, Of them which thou gavest me I will lose none.

10 Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. Now the servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, dost thou not wish me to drink it?

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 And Simon Peter followed the Lord Jesus, and *so did* another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood by the fire, for it was cold, and warmed themselves: and Peter stood with them, and warmed himself.

19 And the high priest asked Jesus of his disciples, and of his teaching.

20 The Lord Jesus answered, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither all the Jews resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold they know what I said.

22 And when he heard this, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Now Annas had sent him bound unto Caiaphas the high priest.

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again; and immediately the cock crew.

28 Then they led Jesus from Caiaphas the high priest unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29 And *so* Pilate went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto

him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Therefore said Pilate unto them, Take him then, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

32 That the saying of the Lord Jesus might be fulfilled, which he spake, signifying what death he should die.

33 Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 And Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered him, Am I also a Jew? Thine own nation and chief priests have delivered thee unto me: what hast thou done?

36 Jesus answered, My kingdom is not of this world: if my kingdom were of this world, my servants would fight, that I should not be delivered to the Jews: but now is my kingdom not here.

37 Pilate therefore said unto him, Thou art a king then? Jesus answered, Thou sayest *it*, for I am a king. I was born for this, and for this I came into the world, and I have been bearing witness unto the truth. Every one that is of the truth heareth my voice.

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and said unto them, I find in him no fault *at all.*

39 But ye have a custom, that I should release unto you a prisoner at the passover: will ye therefore that I release him unto you *who is* the King of the Jews?

40 They all cried again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

XIX 1 Then Pilate took Jesus, and scourged *him.*

2 And the soldiers platted an ornate crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And they came to him and said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify, crucify him. Pilate saith unto them, Take ye him, and crucify *him:* for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to

crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above: therefore he that betrayed me hath the greater sin.

12 From thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

13 When Pilate therefore heard these words, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the Preparation of the passover, about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

16 Then delivered he him therefore unto them to be crucified.

Then they took Jesus, and led *him* away.

17 And Jesus bearing the cross for himself went forth into a place called Calvary, but in Hebrew Golgotha:

18 There they crucified him, and two others with him, on either side one, and Jesus in the midst.

19 And Pilate wrote also a title, and put *it* over his cross. And the writing was, Jesus of Nazareth the King of the Jews.

20 This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, Greek, and Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 Then the soldiers, when they had crucified him, took his garments, and made four parts, to every soldier a part; and also *his* coat. Now the coat was without seam, woven from the top throughout.

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. And in truth the soldiers did these things.

25 Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas, and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by, whom Jesus loved, he saith unto his mother, Woman, behold thy son!

27 Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own *home*.

28 After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it*

upon hyssop, and put *it* to his mouth.

30 When the Lord Jesus had received the vinegar, he said, It is finished: and he bowed his head, and gave up *his* spirit. And as soon as he expired the veil of the temple was rent in the midst from the top to the bottom.

31 The Jews therefore, because it was the Preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was a high day,) besought Pilate that their legs might be broken, and *that* they might be taken away.¶

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified at the same time with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side. There came out blood and water.

35 And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, that ye also may believe.

36 For these things were done, that the Scripture should be fulfilled, which saith, A bone of him shall not be broken.

37 And again another scripture saith, They shall look on him whom they pierced.

38 And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, (which came to Jesus by night,) and brought a mixture of myrrh and aloes, about a hundred pounds *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There therefore, because of the Jews' Preparation *day*, for the sepulchre was nigh at hand, they laid Jesus.

XX 1 The first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the mouth of the sepulchre.

2 She ran therefore and came to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 They ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about

his head, not lying with the linen clothes, but rolled up in a place by itself.

8 Then therefore went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

9 For as yet he knew not the Scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own *home.*

11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 They say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned herself, and saith unto him in Hebrew, Rabboni; which is to say, Master. And she ran forward to touch him.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and to your Father; to my Lord, and to your God.

18 Mary Magdalene came telling the disciples, I have seen the Lord, and he spake thus unto me.

19 Then the same day at evening, being the first *day* of the week, and the doors being shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* with you.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as the Father sent me, I also send you.

22 And when he had said this, he breathed, and saith unto them, Receive the Holy Ghost:

23 Whosesoever sins ye shall remit, the Holy Spirit it is that shall remit them; and whosesoever *sins* ye shall retain, it is the Holy Spirit that shall retain them.

24 But Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came.

25 And the other disciples said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said unto them, Peace *be* with you.

27 Then saith he to Thomas, Reach hither thy finger, and probe

my hands; and reach hither thy hand, and thrust *it* into my side; and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God art thou.

29 Jesus saith unto him, Because thou hast seen me, thou hast also believed: blessed *are* they that have not seen me, and *yet* have believed.

30 And many other signs truly did the Lord Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus Christ is Son of man and Son of God, and have life eternal in his name.

XXI [1] After these things the Lord Jesus shewed himself again at the sea of Tiberias; *and* on this wise shewed he himself.

2 There were together Simon Peter, and Thomas who is called Didymus, and Nathanael who was from Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. And they went forth, and entered into a ship; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.

5 Then Jesus saith unto them, Children, have ye no meat? They answered him, No.

6 He said unto them, Cast the net on the right side of the ship, and ye shall find. And they said, We have laboured all night and taken nothing, but at thy word we will cast *it*. They cast the net therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom the Lord Jesus loved said, It is the Lord. So when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him*, (for he was naked,) and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw hot charcoal laid, and fish placed thereon, and bread.

10 The Lord Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went into the boat, and drew the net to land full of great fishes, a hundred and fifty and three: and although there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who are thou? knowing that it was the Lord.

13 And Jesus came, and took bread, and blessed *God*, and gave it to them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 So when they had dined, Jesus saith to Simon Peter, Simon, *son*

of John, lovest thou me? He saith unto him, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon, *son* of John, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

17 He saith unto him the third time, Simon, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him the third time, Lord, thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast younger, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead *thee* whither thou wouldest not.

19 Now this he spake, signifying by what death he should glorify the Lord. And when he had spoken thus, he saith unto him, Follow me.

20 Peter, turning himself back, seeth the disciple whom Jesus loved, which also leaned on his breast at supper, and *which* said, Who is it, Lord, that betrayeth thee?

21 Seeing him therefore Peter saith to the Lord Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, What if I will that he tarry till I come?

24 This is the disciple who bare testimony to the truth, and wrote these things: and we know that the testimony is true.

25 And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

ST. LUKE

I [1] Forasmuch as many have attempted to set forth in order a narrative of those things which have been fulfilled among us,

2 Even as they delivered them unto us, which from the beginning were themselves eyewitnesses of, and ministers of the Word;

3 It seemed good to me also, having with diligence followed the course of all things from the very first, to write *them* in *their* order unto thee, most excellent Theophilus,

4 That thou mightest be assured of the truth of the words whereby thou hast been instructed.

5 There was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God, walking in all the commandments and righteous ways of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were well stricken in years.

8 And it came to pass, that while Zacharias executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, he came forth by lot that he might set on incense when he had entered into the temple of the Lord.

10 And the whole multitude were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear a son, and thou shalt call his name John.

14 And there shall be joy and gladness; and many shall rejoice at his birth.

15 For he shall be a great prophet in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready for the Lord a perfect people.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of the Lord; and

I have been sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou hast not believed my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he was delayed in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he made signs unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.

26 And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* full of grace, the Lord *is* with thee: blessed *art* thou among women.

29 And when she heard *that,* she was troubled at his saying, and cast in her mind what manner of salutation this might be.

30 And the angel said unto her, Fear not, Mary: for thou hast found grace with God.

31 Behold, thou shalt conceive in the womb and bring forth a son, and shalt call his name Jesus.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto his Son the throne of his father David:

33 And he shall reign over the house of David for ever; and of his kingdom there shall be no end.

34 And Mary said unto the angel, How shall this be, seeing I know not a man?

35 And he answered and said, The Holy Spirit shall come upon thee, and the power of the Most High Spirit of God shall overshadow thee: and therefore that which shall be born of thee shall be called Holy, the Son of God.

36 And, behold, thy kinswoman Elisabeth, she also hath conceived a son in her old age: and this is the sixth month with her, who is called barren.

37 For with God there is nothing impossible.

38 And Mary said unto the angel, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the hill country with haste, into the city *called* Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she cried with a loud

voice, and said, Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that hath believed: for those things shall be done for her which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Salvation.

48 For he hath regarded the lowliness of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done for me great things; and holy *is* his name.

50 And his mercy *is* from generation to generation on them that fear him.

51 He hath shewed might in his arm; he hath despised them that are proud in the imagination of their heart.

52 He hath put down the mighty from *their* seat, and the humble he hath exalted.

53 He hath filled the hungry with good things; and the rich he hath sent away empty.

54 He hath holpen his servant Israel, in remembrance of *his* mercy;

55 As he spake to our fathers, to Abraham and his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 Now Elisabeth's full time came that she should be delivered; and she brought forth according to the word of God a son.

58 And her neighbours and her kinsfolk heard how the Lord had magnified his mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child. And they were about to call him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled.

64 And his mouth was opened immediately, and his tongue *loosed*, and he spake, blessing God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Juda.

66 And all they that heard *them* laid *them* up in their heart, saying, What manner of child shall this be! For the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and wrought redemption for his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began:
71 *Even* salvation from our enemies, and from the hand of all that hate us;
72 That he might shew the mercy *that he shewed* to our fathers, and remember his holy covenant;
73 The oath which he sware to our father Abraham,
74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,
75 In holiness and righteousness before him, all our days.
76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;
77 To give knowledge of *his* salvation unto his people for the remission of their sins,
78 Through the heart of compassion of our God, with which the Dayspring from on high hath visited us,
79 To give the light to them that sit in darkness and in the shadow of death that shall guide our feet into the way of peace.
80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

II 1 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.
2 This taxing was the first made when the Syrian Cyrenius was governor.
3 And all went to be taxed, every one into his own city.
4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)
5 To be taxed with Mary his espoused wife, who was with child by the Holy Ghost.
6 And so it was, that, while they were there, the days were accomplished that she should be delivered.
7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for him in the inn.
8 And there were in the same country shepherds awake and keeping the nightly watch over their flock.
9 And, lo, the angel of the Lord stood beside them, and the glory of the Lord shone round about them: and they were sore afraid.
10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of the great joy which shall be to all the people.
11 For unto you is born this day in the city of David the Saviour of the world, who is Christ the Lord.
12 And *of this* this is the sign unto you; Ye shall find the babe wrapped in swaddling clothes, and laid in a manger.
13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,
14 Glory in the highest to God, and on earth peace, good will among men!

15 And it came to pass, as soon as the angels were gone away from them into heaven, the shepherds said one to another, Let us go unto Bethlehem, and see this thing which is come to pass, which the Lord hath done and made known to us.

16 And they came with haste, and found Mary, and Joseph, and the babe, *which was* lying in a manger.

17 And when they had seen *it*, they understood the word which had been told them concerning this child.

18 And all they that heard marvelled at these things which were told them by the shepherds.

19 But Mary treasured up all these words, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which he was called by the angel before he was conceived in the womb.

22 And when the days of the purification of his mother according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel: and the Holy Ghost was in him.

26 And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the God Christ.

27 And he came in the Spirit into the temple: and when his parents brought in the child Jesus, to do for him after the custom of the law,

28 He himself also took him in his arms, and blessed the Lord, and said,

29 Now let thy servant, O Lord, depart in peace, according to thy word:

30 For mine eyes have seen thy Salvation,

31 Which thou hast prepared before the face of all peoples:

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at these things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived

with an husband seven years from her virginity ;

37 And she *had been* a widow fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

38 And she coming in that same hour confessed him to be the Lord, and spake of him to all them that were looking for the redemption of Israel.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and was filled with wisdom : and the grace of God was with him.

41 And his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem ; and Joseph knew not *of it*, nor the mother of the Lord Jesus.

44 But they, supposing him to have been in the company, went a day's journey. And they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, hearing them, and asking *them* questions.

47 And all that heard him were astonished at his wisdom and answers.

48 And when they saw him, they were amazed : and his mother said unto him, Son, why hast thou thus dealt with me ? I have sought thee sorrowing.

49 And he said unto his mother, How is it that thou soughtest me ? Didst thou not know that I must be about my Father's business ?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them. And his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and men.

III [1] Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God was fulfilled in John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins ;

4 As it is written in the book of the words of Esaias the prophet, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and

every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitudes that came forth to be baptized by him, O offspring of vipers, who shall warn you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say, We have Abraham for *our* father: for I say unto you, God is able of these stones to raise up children unto Abraham.

9 For now the axe is laid unto the roots of the trees: every tree therefore which bringeth not forth good fruit shall be hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath victuals, let him do likewise.

12 And the publicans also came to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers said, Master, what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not;

16 John answered, saying, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and fire:

17 Whose fan *is* in his hand, and he will purge his threshing-floor, and gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, Thou art my Son; to-day have I begotten thee.

23 And Jesus himself began to be about thirty years of age, being (as it was supposed) the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias,

which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

IV [1] And Jesus being full of the Holy Ghost returned from Jordan, and was driven by the Spirit in the wilderness for forty days.

2 And he was tempted by the devil. And in those days he did eat nothing: and when they were ended, he hungered.

3 And the devil said unto him, If thou art the Son of God, command this stone that it be made bread.

4 And Jesus answered him, It is written, Man shall not live by bread alone, but by every word of God.

5 And the devil led him and shewed unto him all the kingdoms of the world in a moment of time.

6 And he said unto him, All this power will I give thee, and the glory of them: for they have been delivered unto me; and to whomsoever I will I give them.

7 If thou therefore wilt do homage unto me, they all shall be thine.

8 And Jesus answered and said unto him, It is written, Thou shalt worship the Lord thy God, and his servant only shalt thou be.

9 And he led him to Jerusalem,

and set him on a pinnacle of the temple, and said unto him, If thou art the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in their hands they shall bear the children of God, lest thou dash thy foot against a stone.

12 The Lord Jesus answered, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame through all the region concerning him.

15 And he taught in their synagogues, and received glory from all.

16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day. And he stood up to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had unrolled the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to preach redemption to the captives, and recovering of sight to the blind, to proclaim forgiveness to them that are troubled in heart,

19 To preach the acceptable year of the Lord, and the day of repayment.

20 And he rolled up the book, and gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and marvelled at the words of grace which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in David's country.

24 And he said, Verily I say unto you, No prophet is accepted in David's country.

25 I tell you of a truth, Many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 Unto none of them was Elias sent, but only unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow *there*.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And they rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he passing through the midst of them went his way.

31 And he came down to Capernaum, a city of Galilee, and taught there on the sabbath days.

32 And they were astonished at the Holy Spirit's teaching: for the word of the Lord Jesus was with power.

33 And in the synagogue there was a man, which had an unclean devil. And he cried out with a loud voice,

34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee that thou art the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and go out of him. And when the devil had thrown him in the midst, he went out of him, and hurt him not.

36 And fear fell on them all, and they spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they go out.

37 And the fame of him went abroad into every part of the country.

38 And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 Now when the sun was set, all they that had sick folk with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils went out of many, crying out, and saying, Thou art the Son of God. And he rebuking *them* suffered them not to speak: for they knew that he was Christ.

42 And when it was day, he departed and went into a desert place. And the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

V 1 And it came to pass, that, as the people pressed upon him to hear the word of God, he was standing by the lake of Gennesaret.

2 And he saw two ships by the lakeside: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had *this* done, they inclosed a great multitude of fishes. And their net was breaking.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them. And they came, and

filled both the ships, so that they began to sink.

8 When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *were* also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt make men to have life.

11 And when they had brought their ships to land, they left all, and followed him.

12 And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear *him*, and to be healed of their infirmities.

16 And he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was sitting and teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

18 And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Which is easier, to say, Thy sins are forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying the Lord.

26 And they were all amazed, and they glorified God, and were

filled with fear, saying, We have seen marvellous things to-day.

27 And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 And the Pharisees and scribes murmured, saying to his disciples, Why doth your Master eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridegroom fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall have been taken away from them, and then shall they fast in those days.

36 And he spake also a parable unto them; No man putteth a piece from a new garment upon an old garment; if he do, he both rendeth the new, and the piece *taken* from the new agreeth not with the old.

37 And no man putteth new wine into old skins; if he do, the new wine will burst the skins, and itself be spilled, and the skins perish.

38 But new wine must be put into new skins; and both will be preserved.

39 And no man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

VI 1 And it came to pass on the second sabbath after the first, when Jesus went through the corn fields, that he was hungry and his disciples. And his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which it is not lawful *to do* on the sabbath?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take the shewbread, and gave *it* to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, The Son of man is Lord also of the sabbath.

6 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man there and his right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they

might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you; Is it lawful on the sabbath to do good, or to do evil? to save life, or to lose *it?*

10 And looking round upon them all, he said unto the man, Stretch forth thy hand. And he stretched it forth and his hand was restored.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 And when it was day, he called the disciples, and he chose twelve of them, whom also he named apostles;

14 Simon, (whom he named Peter,) and Andrew his brother, and James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alphæus, and Simon who is called Zelotes,

16 And Judas *the son* of James, and Judas Iscariot, which was the traitor.

17 And he came down with them, and stood on a flat place, and *with him was* the company of his disciples, and a multitude of people out of all Judæa, (both from Jerusalem, and the sea coast and other cities,) which had come to hear him, and to be healed of their diseases.

18 And they that were vexed with unclean spirits were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed *them* all.

20 And he lifted up his eyes on his disciples, and said, Blessed *are ye* poor: for yours is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall rail on *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice in that day, and exult: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye shall have your own consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that mock now! for ye shall mourn and weep.

26 Woe unto you, when men shall speak well of you! for so did their fathers to the false prophets.

27 But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Do good to them that curse you; pray for them which defame you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh

away thy cloke forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 And if ye love them which love you, what grace have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what grace have ye? for sinners also do even the same.

34 And if ye lend to them of whom ye hope to receive, what grace have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing; and your reward shall be great, and ye shall be the children of the Most High God: for he himself is kind unto the unthankful.

36 Be ye therefore kind to the unthankful, and have compassion *on them* as your Father also hath compassion.

37 Judge not your brethren, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, and pressed down, and shaken together, and running over into your bosom, shall men give. For with the same measure that ye measure it shall be measured to you again.

39 And he spake to them also a parable, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one shall be perfect that he may be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote from thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote from thy brother's eye.

43 For there is no good tree that bringeth forth corrupt fruit; neither corrupt tree that bringeth forth good fruit.

44 Every tree is known by its fruit. For of thorns men do not gather figs, nor of a bramble bush do they gather grapes.

45 A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure of his heart bringeth forth evil: for out of the abundance of the heart the mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man building an house who digged deep, and laid

the foundation on the rock. And when the flood arose, the stream beat upon that house, and could not shake it: for it was founded upon the rock.

49 But he that heard, and did not, is like a man that without a foundation built his house upon the earth; against which the stream did beat, and immediately it fell; and the ruin of that house was great.

VII [1] Now when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him saying, He is worthy that thou should do this for him;

5 For he loveth our nation, and hath himself built us a synagogue.

6 And Jesus went with them. And when he was now not far from the house, the centurion sent him a letter, saying, Lord, trouble not thyself: for I am not worthy that thou shouldest enter under my roof:

7 [Wherefore neither thought I myself worthy to come unto thee:] but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 And Jesus marvelled, and turned to the people that followed him, and said, Verily I say unto you, I have not found so great faith, no, not in Israel.

10 And they that had been sent, returning to the house, found the servant whole that had been sick.

11 And it came to pass after that, that he went into a city called Nain; and his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, a dead man was being carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord Jesus saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, A great prophet hath arisen in Israel; and, The Lord God hath visited his people.

17 And this saying went forth throughout all Judæa concerning him, and throughout all the region round about.

18 And the disciples of John shewed him of all these things.

19 And John calling *unto him* two of his disciples sent *them* unto the Lord, saying, Art thou he that should come? or look we for another?

20 And when the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 And he answered and said unto them, Go your way, tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 And when the messengers of John were departed, the Lord Jesus began to speak unto the people concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

25 But what went ye out to see? A man clothed in soft raiment? Behold, they which are richly apparelled, and live delicately, are in kings' courts.

26 But what went ye out to see? A prophet? Yea, I say unto you, and more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but in the kingdom of God he that is least therein is the greatest.

29 And all the people that heard *him*, and the publicans, God justified, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But justified to all his children is the wisdom of God.

36 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38 And stood at his feet behind *him*, and began to wash his feet with tears, and did wipe them with the hair of her head, and did kiss

his feet, and anoint *them* with the ointment.

39 And the Pharisee, which had bidden him, seeing *it*, spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay with, he frankly forgave them both. Which of them therefore will love him most?

43 Simon answered and said, I suppose that he, to whom he forgave most. And he said, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with her hair.

45 Thou gavest me no kiss: but she since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but she hath anointed my feet with ointment.

47 Wherefore I say unto thee, Let her many sins be forgiven her; for she loved much: for the less one receiveth forgiveness, the less one loveth.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And the Lord Jesus said to the woman, Thy faith hath saved thee; go in peace.

VIII 1 And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve went with him.

2 And *there went also* certain women, which had been healed of evil spirits and infirmities, Mary who is called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's stewart, and Susanna, and many others, which were ministering unto them of their substance.

4 And when much people were gathering together, and hastening unto him out of every city, he spake by a parable:

5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the birds of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him,

saying, What might this parable be?

10 And he said to them, God hath given unto you to know the mystery of his kingdom: but to others I speak in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their heart, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of tribulation go back.

14 And that which fell among thorns are they, which, when they have heard, are choked in their walk by the cares and riches and pleasures of *this* life, and bring forth no fruit.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep *it*, and bring forth fruit through patience.

16 No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.

17 For nothing is concealed, that shall not be made manifest; neither *any thing* hidden, that shall not be known and come abroad.

18 Take heed how ye hear the word of God: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he thinketh he hath.

19 And his mother and brethren came to him, and could not come at him for the multitude.

20 And it was told him, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are they who hear and do the word of God.

22 Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 And as they sailed he fell asleep: and there came down a storm on the lake; and the ship was being filled with waves, and they were in jeopardy.

24 And they came to him, and awoke him, saying, Master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, Who then is this? for he commandeth even the winds and the sea, and they obey him.

26 And they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him a certain man, which had had a devil for a long time, and ware no clothes, neither

abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and crying with a loud voice said, What have I to do with thee, Jesus, *thou* Son of the Most High God? I beseech thee, torment me not.

29 (For he was commanding the unclean spirit to go out of the man. For oftentimes it had caught him: and he was bound with chains and kept in fetters; and he brake the bands, and was driven by the devil into desert places.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the abyss.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 The devils therefore went out of the man, and entered into the swine. And the herd ran violently down the steep into the lake, and were drowned *in the lake.*

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and they came to Jesus, and found the man at the feet of the Lord Jesus, clothed, and in his right mind: and they were afraid.

36 They also which had seen *it* told them by what means he was healed of the legion.

37 And the whole multitude of the country of the Gadarenes besought him to depart from them; for they were taken with great fear. And he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew what great things God hath done for thee. And he went through the whole city publishing what great things Jesus had done for him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

41 And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she was dying. But as he went the people thronged him.

43 And a certain woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanched.

45 And Jesus said, Who is it that touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I know that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, thy faith hath made thee whole; go in peace.

49 While he yet spake, there cometh one to the ruler of the synagogue, saying to him, Thy daughter is dead; trouble him not.

50 But when Jesus heard *it*, he answered the father of the maid, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in with him, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, saying, She is dead!

54 And he took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded food to be given to her.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

IX 1 And he called the twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staff, nor wallet, neither bread, neither money; neither shall ye have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, go out of that city and shake off even the dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

7 Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said by some, that John was risen from the dead;

8 And by some, that Elias had appeared; and by others, that one of the old prophets was risen.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he was seeking to see him.

10 And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place that is Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And the day began to decline.

And the twelve came and said unto him, Send the multitude away, that they may go into the towns and country round about, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more than five loaves and two fishes; except we should go and buy food for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down in companies of fifty.

15 And they did so, and made them all sit down.

16 And he took the five loaves and the two fishes, and looking up to heaven, he blessed *God* for them, and brake, and gave to the disciples to set before the multitude.

17 And they did all eat, and were filled: and there was taken up of what remained to them of the pieces broken off twelve baskets.

18 And it came to pass, when he was alone praying and his disciples with him, he asked them, saying, Who do the people say that I am?

19 And they answered and said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen.

20 And he said unto *them*, But who do ye say that I am? Simon Peter answering said, The Christ of God.

21 And he strictly charged them, and commanded *them* to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected by the elders and chief priests and scribes, and be slain, and the third day rise again.

23 And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily . . .

(Here one leaf of the MS. containing the next forty verses is missing.)

62 And the Lord Jesus said unto him, No man putting his hand to the plough, and looking back, is fit for the kingdom of God.

X[1] After these things the Lord designated seventy-two others also, and sent them two and two before his face into every city and place, whither he himself would come.

2 And he said unto them, The harvest truly *is* great, but the labourers *are* few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor wallet, nor shoes: and salute no man by the way.

5 Into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if a son of peace be there, your peace shall rest upon it: but if not, it shall return to you again.

7 And in the same house remain, eating and drinking such things as they have: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had long ago repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, *which art* exalted to heaven, shalt be thrust down to hell.

16 He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

17 And the seventy-two returned with joy, saying, Lord, even the devils are subject unto us in thy name.

18 And he said unto them, I beheld Satan as lightning falling from heaven.

19 Behold, I have given unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall hurt you.

20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven.

21 In that hour Jesus rejoiced in the Holy Spirit, and said, I will thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All things have been delivered to me by my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son hath willed to reveal *him.*

23 And he turned him unto *his* disciples, and said, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see the things which ye see, and have not seen *them;* and to hear the things which ye hear, and have not heard *them.*

25 And, behold, a certain lawyer stood up to tempt him, and said, Master, what shall I do to possess eternal life?

26 And he said unto him, What is written in the law? how readest thou?

27 He answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, And who is my neighbour?

30 And Jesus answering his question said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, who also stripped him, and beat *him*, and departed, leaving *him* half dead.

31 Now a certain priest chanced to come down that way: and when he saw him, he passed by.

32 And a Levite likewise came to the place. And he looked *on him*, and went on his way.

33 But a certain Samaritan, who was on a journey, came where he was: and as soon as he saw him, he was moved with compassion.

34 And he went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow he took out two pence, and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, He that shewed mercy on him. And Jesus said unto him, Go, and do thou likewise.

38 Now it came to pass, as he went, that he entered into a certain village: and a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also was wont to sit at the Lord's feet, and hear his word.

40 But Martha was cumbered about much serving. And she stood, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42 But only one thing is needful: *and* Mary hath chosen the best part, which shall not be taken away from her.

XI 1 And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Holy Father which art in heaven, Thy name be sanctified. Thy kingdom come.

3 Give us to-day, for bread, the Word of God from heaven.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from the evil one.

5 And he said unto them, Which of you hath a friend, and shall go unto him at midnight, and though it is now midnight shall say unto him, Friend, give me three loaves;

6 For a friend is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and the children in the bedroom with me.

8 If he persevere, I say unto you, Though he will not rise at midnight and give him because he is his friend, yet because of his importunity he will rise and give him as many as he desireth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 And which of you, being a father, if his son shall ask bread, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give a right spirit to them that ask him?

14 And he was casting out a devil, and it was dumb. And when he had cast out the devil, the dumb spake; and the people marvelled.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself shall be brought to desolation; and a house *divided* against a house shall fall.

18 And if Satan be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if with the finger of God I cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But if a stronger than he shall come upon him, and overcome him, he will take from him all his armour wherein he trusted, and will divide his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, it walketh through dry places, seeking rest; and finding none, it saith, I will return unto my house whence I came out.

25 And when it cometh, it findeth *it* swept and garnished.

26 Then it goeth and taketh *to itself* seven other spirits more wicked than itself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 And it came to pass, as he spake these things, a certain woman of the company said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Blessed *are* they

that hear the word of God and keep *it*.

29 And when the people ran together *unto him*, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of thy body is thine eye. If thine eye is single, thy whole body will be full of light; but if *thine eye* is evil, thy whole body will be full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 [If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.]

37 And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And the Pharisee reasoning within himself began to say, Why hath he not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees wash that which is without; but your inward part is full of hypocrisy and wickedness.

40 *Ye* fools, did not he that made that which is without make that which is within?

41 Give away forsooth as alms that which ye have no need of; and, behold, all things (*ye think*) are clean unto you!

42 But woe unto you, Pharisees! which tithe mint and rue and all manner of herbs, and pass over God's judgment and truth; these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets, and the chief seats at feasts.

44 Woe unto you scribes and Pharisees, hypocrites! which are as graves that appear not, and the men that walk over *them* are not aware of *them*.

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, Woe unto you, *ye* lawyers! for ye lade men with burdens which they are not able to bear, and ye yourselves touch not

the burdens with one of your fingers.

47 Woe unto you! which build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye consent to the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this nation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this nation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge, and not entered in yourselves, and them that were entering in ye have forbidden.

53 And as he said these things unto them, the Pharisees and lawyers began to urge *him* vehemently, and to contend against him concerning many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

XII 1 And when there was a great multitude of people standing around *him*, insomuch that they trode one upon another, he began to say unto his disciples, Beware above all of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hidden, that shall not be known.

3 For whatsoever ye have spoken in darkness shall be uttered in the light; and that which ye have spoken in the ear in bedrooms shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom to fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 And I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall also be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, shall be forgiven: [but he that speaketh against the Holy Ghost shall not be forgiven.]

11 And when they bring you into the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

15 And he said unto them, Take heed, and beware of all avarice: for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth fruits plentifully:

17 And he thought within himself, saying, What shall I do, because I have nowhere to store my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I store all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.

20 But God said unto him, *Thou* fool, this night thy soul is required of thee: and whose shall those things be, which thou hast provided?

21 So *is* also he that layeth up treasure, and is not rich in God.

22 And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for your body, what ye shall put on.

23 The life is more than meat, and the body than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: are ye not of much more value than birds?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 And if God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of anxious mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves purses that wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when

he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he will gird himself, and make them to sit down to meat, and will come over and minister unto them.

38 And if he shall come in the second watch, and if he shall come in the third watch, and find *them* so, blessed *are* those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye ready also: for the Son of man cometh at an hour when ye think not.

41 And Peter said, Lord, speakest thou this parable unto us, or unto all?

42 And Jesus said, Who then is that faithful steward, whom *his* lord shall make ruler over his household, to give *them their* portion of wheat in due season?

43 Blessed *is* that servant, whom *his* lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But if that servant muse in his heart, saying, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour that he knoweth not, and will cut him in sunder, and appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 I am come to send fire on the earth; and what is my desire but that it be kindled?

50 And I have a baptism to be baptized with; and how am I constrained till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against his father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 And when thou goest with thine adversary to the magistrate, *while thou art* in the way, give diligence that thou mayest be delivered from him; lest he deliver thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.

XIII 1 Now there were present at that season some that told him of the Galilæans, whose blood Pilate mingled with their sacrifices.

2 And he answering said unto them, Suppose ye that these Galilæans, who suffered such things, were sinners above all the Galilæans?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish,

4 As *did* those eighteen, upon whom the tower in Siloam fell, and slew them. Think ye that they were sinners above all men that dwell in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: therefore cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.

10 And he was teaching in one of their synagogues on the sabbath.

11 And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed down, and could in no wise look up.

12 And when Jesus saw her, he called *her* to him, and said unto her, Woman, thou art loosed from thine infirmity.

13 And he laid *his* hands on her: and immediately she stood upright, and glorified God.

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day.

15 And the Lord answered him, and said, *Thou* hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

17 And as he said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him.

18 Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the birds of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 Strive to enter in by the narrow gate: for many, I say unto you, are seeking to enter in, and shall not be able.

25 For when the master of the house hath entered in, and shut the door, *then* shall ye begin to stand without, and to knock at the door, saying, Lord, open unto us; but he shall answer and say unto you, I know not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are; depart from me, all *ye* workers of iniquity.

28 There shall be weeping there and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.

29 And they shall come from the east, and the west, and the north, and the south, and shall sit down to meat in the kingdom of God.

30 And, behold, they are last which were first, and they are first which were last.

31 And the same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod desireth to kill thee.

32 And he said unto them, Go tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I make an end.

33 Nevertheless I must walk to-day, and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a bird *doth gather* her young under *her* wings, and ye would not!

35 Behold, your house is left unto you desolate: and I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

XIV 1 And it came to pass, when he had gone into the house of one of the chief Pharisees to eat bread on the sabbath, that they watched him.

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus answering spake unto the lawyers and unto the Pharisees, saying, Is it lawful to heal on the sabbath?

4 And they held their peace. And he took him, and healed him, and let *him* go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath?

6 And they could not answer him again to these things.

7 And he put forth a parable to those which were bidden, when he marked how they chose out the chief seats, saying unto them,

8 When thou art bidden to a wedding, sit not down in the highest place; lest a more honourable man than thou be bidden;

9 And he that bade thee and him come and say to thee, Give this man *thy* place; and thou begin with shame to take the lowest place.

10 But when thou art bidden, go and sit down in the lowest place; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have praise in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompence be made thee.

13 But when thou makest a feast, call the poor, the feeble, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: but thou shalt be recompensed at the resurrection of the just.

15 And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.

16 Then said he unto him, A certain man made a great supper, and bade many:

17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

18 And they all with one *consent* began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And *his* lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, intending to build a tower, sitteth not down first, and counteth the necessary expense, whether he have *sufficient* to finish *it*?

29 Lest haply, after he hath laid the foundation, and is not able to finish, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king, going to make war against another king, sitteth not down first, and considereth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, no man among you that doth not renounce all that he possesseth, can be my disciple.

34 Salt *is* good: but if the salt have lost its savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

XV 1 Then drew near unto him the publicans and sinners to hear him.

2 And the Pharisees and scribes murmured, saying, This *man* receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine righteous who need no repentance.

8 Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*,

she calleth *her* women friends and neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there shall be joy in the presence of the angels of God over one sinner that repenteth.

11 And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth to me. And he divided unto them *his* substance.

13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have abundance of bread while I perish here with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am now unworthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and ran, and fell on his neck, and kissed him.

21 And his son said unto him, Sir, I have sinned against heaven, and in thy sight, and am now unworthy to be thy servant.

22 But the father said to his servants, Bring forth quickly for my son that best robe, and clothe him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither that fatted calf, and kill *it*; and let us eat, and be merry:

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father hath killed a fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: therefore came his father out, and began to intreat him.

29 And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this son of the devil came, which hath devoured thy substance with fornicators, thou hast killed a fatted calf.

31 And his father said unto him, Son, thou art always with me, and all that is mine is thine.

32 But we could not but be merry, and glad: for this thy brother was dead, and is alive again; he was lost, and hath been found.

XVI 1 And he said unto his disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I am not strong enough to dig; I am ashamed to beg.

4 I know what to do, so that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one by one his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly. Write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write eighty.

8 And *his* lord commended the unjust steward, because he had done wisely. And he said unto his disciples, The children of the world are in this generation wiser than the children of light.

9 And I say unto you, Make to yourselves friends by your use of the mammon of unrighteousness; that, when ye fail, they may receive you into *their* eternal habitations.

10 He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous mammon, who will give you the true *riches?*

12 And if ye have not been faithful in that which is another man's, who will give you that which is your own?

13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John: since that time the kingdom of God is preached, and every man presseth into it.

17 And it is easier for heaven and earth to pass, than for one tittle to fall from the law.

18 Whosoever putteth away his

wife, and marrieth another, committeth adultery: and whosoever marrieth after being put away from *her* husband committeth adultery.

19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:
20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,
21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.
23 In Hades he lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom.
24 And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am afflicted in this flame.
25 But Abraham said unto him, Son, remember that thou in thy lifetime receivedst good things, and in like manner Lazarus evil things: but now he is comforted, and thou art afflicted.
26 And beside all this, between you and us there is a great chasm: so that they which would cannot pass from hence to you, neither from you to us.
27 And he said, I pray thee therefore, father, that thou wouldest send him to my father's house:
28 For I have five brethren; that he may testify unto them, lest they also come into this place of torments.
29 And Abraham saith unto him, They have Moses and the prophets; did they listen to them?
30 And he said, No, father Abraham: but if one *arose* from the dead *and* went to them, they would repent.
31 And he said unto him, If they listen not to Moses and the prophets, neither will they believe, though one rose from the dead.

XVII [1] And he said unto the disciples, It is impossible but that offences will come: but woe unto him, through whom they come!
2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.
3 Take heed to yourselves.

If thy brother sin, rebuke him; and if he repent, forgive him.
4 And if he sin against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; forgive him.
5 And the apostles said unto the Lord, Increase our faith.
6 And the Lord said, If ye had *as much* faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.
7 And which of you, having a servant plowing or feeding cattle, will say unto him, when he is come

from the field, Go straightway *and* sit down to meat?

8 And will not rather say unto him, Prepare my supper, and gird thyself, and serve me, till I eat and drink; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that he commanded him? I think not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have *only* done that which it was our duty to do.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw them, he said, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks. And he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 None is found to return and give glory to God, save this stranger.

19 And he said unto him, Arise, and go thy way: for thy faith hath made thee whole.

20 And when he was asked by the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is in your midst.

22 And he said unto his disciples, The days will come, when ye shall desire to see one day of the Son of man, and shall not see *it*.

23 And they shall say to you, See here, see there! Go not, neither follow.

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the coming of the Son of man be.

25 But first must he suffer many things, and be rejected of this generation.

26 And as it was in the days of Noe, so shall it be also in the days of the Son of man.

27 They did eat, and drink, and marry wives, and were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed *them* all.

28 Likewise was it in the days of Lot; they did eat, and drink; they bought, and sold; they planted, and builded;

29 But the same day that Lot went out of Sodom it rained fire from heaven, and destroyed *them* all.

30 Even thus shall it be in the day when the Son of man shall be revealed.

31 In that hour, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.

33 Whosoever shall seek to save his life shall lose it; and whosoever shall lose it shall preserve it.

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men shall be* in the field; the one shall be taken, and the other left.

37 And they answer and say unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

XVIII [1] And he spake also a parable unto them *to this end*, that men ought always to pray, and not to faint;

2 Saying, There was in a certain city a certain judge, which feared not God, neither regarded man:

3 And there was a certain widow in that city; and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a long while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet because a widow is troublesome, I will avenge her, lest at last by her continual coming she force me *to it*.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his chosen, which cry day and night unto him? Will he bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?

9 And he spake also this parable unto certain which were trusting in themselves that they were righteous, and were despising others:

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, I thank God that I am not as all other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14 Verily I say unto you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a child shall not enter therein.

18 And a certain ruler asked him, saying, Good Master, what shall I do to possess eternal life?

19 And Jesus said, Why callest thou me good? none *is* good, save God alone.

20 Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Honour thy father and mother.

21 And he said, All these have I kept from my youth up.

22 Now when the Lord Jesus heard this, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute *it* unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was sad: for he was very rich.

24 And when Jesus saw that he was made sorrowful he said, How hard it is for those that have riches to enter into the kingdom of God!

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 He said to them, The things which are impossible with men are possible with God.

28 And Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time, and in the world to come life eternal.

31 And Jesus took the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and scourged, and spitted on:

33 And after they have scourged *him*, they shall put him to death: and the third day he shall rise again.

34 And they understood none of these things: and this saying was hidden from them, neither knew they the things which were spoken.

35 And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth was passing by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much

the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him. And when he was come near, he asked him,

41 Saying, What wilt thou that I should do unto thee? And he said, Lord, that I might receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.

43 And immediately he received his sight, and followed him, glorifying God: and all the people, when they saw *it*, gave praise unto God.

XIX 1 And *Jesus* entered and was passing through Jericho.

2 And, behold, *there was* a man named Zacchæus, which was the chief among the publicans, and he was rich.

3 And he sought to see *Jesus* who he was; and could not for the multitude, because he was little of stature.

4 And he ran before, and climbed up into a sycomore tree, because the Lord Jesus was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying that he was gone to be the guest of a man that was a sinner.

8 And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have defrauded any man of any thing, I restore *him* fourfold.

9 And Jesus said unto them, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For the Son of man is come to seek and to save that which was lost.

11 And while they were hearing these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that his kingdom would immediately be revealed.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered unto them ten pounds, and said unto them, Trade till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded the servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 And the first came, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a little thing, have thou authority over ten cities.

18 And the second came, saying,

Lord, thy pound hath gained five pounds.

19 And he said to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man, and takest up that which thou layedst not down, and reapest that which thou didst not sow.

22 He saith unto him, Out of thine own mouth I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that which I laid not down, and reaping that which I did not sow;

23 Wherefore then gavest not thou my money into the bank, and then at my coming I would have received it again with interest.

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

26 For I say unto you, Unto every one which hath shall be given; but from him that hath not, even that which he hath shall be taken from him.

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.

28 And when he had thus spoken, he went before *them*, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, to the mount which is called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village, and when ye enter therein ye shall find an ass's colt tied, whereon yet never man sat: loose him, and bring *him hither*.

31 And if any man ask you, Why do ye loose *him?* thus shall ye say unto him, Because the Lord desireth the use of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, its owners said unto them, Why loose ye the colt?

34 And they said, Because the Lord requireth him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and placed Jesus thereon.

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even to the descent from the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory to God in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 But he said unto them, I tell you that, if these should hold their peace, the stones would cry out.

41 And as he came near, and beheld the city, he wept over it,

42 Saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! but now they are hidden from thine eyes.

43 For the enemy shall come against thee and cast a trench about thee, and compass thee round, and keep thee in on every side,

44 And they shall cast thee to the ground, and *thy* children that are in thee; and they shall not leave one stone around thee; because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein,

46 Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves.

47 And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find any thing to do to him; for all the people hung upon his words.

XX 1 And it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who he is that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned among themselves, saying, If we shall say, From heaven; he will say to us, Why then did ye not believe him?

6 But if we say, Of men; all the people will stone us: for they are persuaded that John was a prophet.

7 And they answered, that they could not tell whence *it was.*

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 And he began to speak to the people this parable; A man planted a vineyard, and let it forth to husbandmen, and went himself into a far country for a long while.

10 And at a certain time he sent a servant to the vine-dressers, that they should give him of the fruit of the vineyard: but they beat him, and sent *him* away empty.

11 And he sent yet another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And he sent yet a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son; it may be when they see him they will shew reverence *for him.*

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: let us kill him, that the inheritance may be ours.

15 And they cast him out of the vineyard, and killed *him.* What will the lord of the vineyard do unto them?

16 He will come and destroy these husbandmen, and will give the vineyard to others. And when they heard *it*, they said unto him, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves to be just men, that they might take hold of his words, and deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly:

22 Is it lawful for us to give tribute unto Cæsar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

25 And he said unto them, Render therefore unto Cæsar the things which belong to Cæsar, and unto the Lord God the things which belong to the Lord God.

26 And they could not take hold of his words before the people: and they marvelled at his answers, and held their peace.

27 And there came to *him* certain of the Sadducees, which deny that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he be without children, that the brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner all the seven; and they left no seed, and died.

32 Last of all the woman died also.

33 In the resurrection therefore, whose wife of them is she? for seven had her to wife.

34 And the Lord Jesus said unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy of that world, and the resurrection from the dead, neither marry, nor take wives:

36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

37 Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that they durst not ask him any *question at all.*

41 And he said unto them, How say they that Christ is David's son?

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he his son?

45 And in the audience of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes, and love greetings in the market-place, and the highest seats in the synagogues, and the chief places at feasts;

47 Which devour the bread of widows by feigning a long prayer: these shall receive a heavier doom.

XXI [1] And he looked up, and saw those casting their gifts into the treasury who were rich.

2 And he saw also a certain poor widow, and she cast in two mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 And to some who spake of the temple, how it was adorned with goodly stones and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, when shall these things be? and what sign *will there be* when they shall begin to come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come in my name, saying, I am Christ; and, The time draweth near. Go ye not therefore after them.

9 And when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end *is* not immediately.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and pestilences, and famines, and fearful sights from heaven, and there shall be great signs.

12 But before all these, they shall lay their hands on you, and persecute you, delivering *you* up to the synagogues, and into prisons, and bringing you before kings and rulers for my name's sake.

13 And it shall turn to you for a testimony.

14 Settle *it* therefore in your

hearts, not to premeditate how ye shall answer *them:*

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay and resist.

16 But ye shall be betrayed by parents, and brethren, and kinsfolks, and friends; and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all *men* for my name's sake.

18 But not a hair of your head shall perish.

19 In your patience ye shall possess your souls.

20 And when ye shall see Jerusalem besieged by an army, then know that her desolation is nigh.

21 Then let them which are in Judæa flee to the mountains; and let them which are in the midst thereof depart out; and let not them that are in *other* countries enter thereinto.

22 For these are the days of vengeance, that all things which are written may be fulfilled.

23 But woe unto them that are with child, and to them that give suck, in those days! for there shall be great anguish in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled.

25 And there shall be signs in the sun and moon, and in the stars; and upon the earth anguish among the nations by reason of the confused roaring of the sea and the waves.

26 Men's hearts failing them for fear in anticipation of those things which are coming on the whole earth: for even the powers of the heavens shall be shaken.

27 And then shall they see the Son of man coming in a cloud with great power and glory.

28 And when these things begin to come to pass, look up, and lift up your heads; for your redemption draweth nigh.

29 And he spake to them a parable; Behold the fig tree, and all the trees;

30 When they produce, as *they do* now, their fruit buds, ye know that summer is nigh at hand.

31 So likewise ye, when ye see these things coming to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This nation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 But take heed to yourselves, lest your hearts be made gross with surfeiting, and drunkenness, and cares of this life, and that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore at all times, and pray that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

37 And every day he was teaching in the temple; and every night he went out *of the city*, and abode

in the mount that is called *the mount* of Olives.

38 And all the people were coming early in the morning to him in the temple to hear him.

XXII [1] Now the feast of unleavened bread was nigh, which was called the Passover.

2 And the chief priests and scribes were seeking how they might kill him; but they were afraid of the people.

3 Then entered Satan into Judas surnamed Iscariot, one of the twelve.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he agreed thereto, and sought opportunity to betray him in the absence of the multitude.

7 Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said, Where wilt thou that we prepare?

10 And he said unto them, Behold, as ye enter into the city, a man shall meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, where I may eat the passover with my disciples?

12 And he shall shew you a large supper room furnished, and there make ready for us.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down to supper, and the twelve apostles with him.

15 And he said unto them, With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup *of wine*, and gave thanks, and said, Take *it*, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the produce of the vine, until the kingdom of the Lord God shall come.

19 And he took bread, and gave thanks, and brake *it*, and gave *it* unto them, saying, This is my body which is being given for you: this do in remembrance of me.

20 Likewise also the cup after he had supped, saying, This is the cup of the new testament in my blood, which will be shed for you.

21 But, behold, the hand of him that betrayeth me is with me on the table.

22 And truly the Son of man goeth, as it hath been appointed: but woe unto that man by whom he shall be betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 And there was also a strife among them, which of them seemed to be the greatest.

25 And he said unto them, The kings of the Gentiles lord it over them; and they that exercise power over them are called benefactors.

26 But ye *shall* not *be* so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For which is the greater, he that sitteth at meat, or he that serveth? Among the Gentiles, it is he that sitteth at meat; but among you, he that serveth. And I am among you as he that serveth.

28 And ye are they which have continued with me in my temptations.

29 And I appoint unto you, as my Father hath appointed unto me, a kingdom,

30 That ye may eat and drink at my table in *that* kingdom, and sit on thrones judging the twelve tribes of Israel.

31 And the Lord said unto Simon, Simon, behold, Satan hath desired *to have* you, that he may sift *you* as wheat:

32 But I have prayed for thee, that thy faith fail not: and do thou, when afterwards turned back, strengthen thy brethren.

33 And he said unto him, Lord, I am ready to go with thee even to prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day until thou thrice deny that thou knowest me.

35 And he said unto them, When I sent you without purse, and wallet, and shoes, lacked ye any thing? And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* wallet: and he that hath no sword, let him sell his coat, and buy a sword.

37 For I say unto you, that this that is written must yet be fulfilled in me, And he was reckoned among the transgressors. For the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 And he went out, and was going, as was his custom, to the mount of Olives. And the disciples followed the Lord Jesus.

40 And when he was come to the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, transfer this cup from me: nevertheless not my will, but thy will, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And he was in an agony, and prayed more earnestly: and his sweat was like drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And he said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.

47 And while he yet spake, behold a multitude, and he that was called

Judas, one of the twelve, was at the head of them. And he drew near to Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw him, they said unto him, Lord, shall we smite *him* with the sword?

50 And one of them smote the servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then said Jesus unto the chief priests, and captains of the temple, and the elders, which were come to him, Are ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness.

54 And they took him, and led him to the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were sitting around it, Peter was in the midst of them.

56 And a certain maid saw him as he sat in the firelight, and earnestly looked upon him, and said, This *fellow* was also with him.

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them. And Peter said, O man, I am not.

59 And about the space of one hour after another confidently affirmed, saying, Of a truth this *fellow* also was with him: for he also is a Galilæan.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said, Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 And the men that held him mocked him, and smote *him*.

64 And they blind-folded him, and struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And other things blasphemously spake they against him.

66 And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, and questioned him, saying,

67 If thou art the Christ, tell us. And he said unto them, If I tell you, ye will not believe me:

68 And if I ask *you*, ye will not answer me. Nor will ye release *me*.

69 Hereafter shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that which I am.

71 And they said, Why need we any further witness? for we ourselves have heard *it* from his own mouth.

XXIII 1 And the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ the King.

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, I find no fault in the man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Judæa, beginning from Galilee to this place.

6 When Pilate heard *the words*, From Galilee, he asked whether the man were a Galilæan.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

8 And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*, because he had heard many things of him; and he hoped to have seen some miracle done by him.

9 And he questioned him in many words; but he answered nothing.

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at nought, and mocked *him*, and arrayed him in a white robe, and sent him again to Pilate.

12 And the same day Herod and Pilate were made friends together: for before they were at enmity between themselves.

13 And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people: and I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death hath been done by him.

16 I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And the whole multitude cried out all at once, saying, Away with this *man*, release unto us Barabbas:

19 (Who for a certain sedition made in the city, and for murder, was cast into prison.)

20 Pilate, desiring to release Jesus, spake again to them.

21 But they, being incited, cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I find no cause of death in him: I will therefore chastise him, and let *him* go.

23 But they were crying with loud voices, demanding that he should be crucified. And their voices were growing louder.

24 And Pilate gave sentence that it should be as they required.

25 And he released unto them him that for murder and sedition had been cast into prison, whom they desired; but Jesus he delivered to their will.

26 And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 And there followed him a great company of people, and of wailing and lamenting women.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.

31 For if they do these things in a green tree, what shall be done in the dry?

32 And there were also two others, malefactors, led with him to be put to death.

33 And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 Then said Jesus, Father, forgive them; they know not what they do. And they parted his raiment, and cast lots.

35 And the people stood in expectation. And the rulers derided him with them, saying, He saved others; let him save himself, if he is Christ, the chosen of God.

36 And the soldiers also mocked him, coming to *him*, and offering him vinegar,

37 Saying, If thou art the king of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, This is the King of the Jews.

39 And one of the malefactors which were hanging was blaspheming, saying, If thou art Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.

44 And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 And when Jesus had cried with a loud voice, he said, Father *and* Lord, into thy hands I commend my spirit: and having said thus, he expired.

47 Now when the centurion saw what was done, he glorified the Lord, saying, Certainly this was a righteous man.

48 And all the multitude of them that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 And, behold, *there was* a man named Joseph, who was a counsellor, *and* a good man, and a just:

51 (The same had not consented to the counsel and deeds of them;) *he was* of Arimathæa in the city of Juda: and also himself waited for the kingdom of God.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And when he had taken *him* down, he wrapped *him* in linen, and laid him in an hewn-out sepulchre, wherein never man before was laid.

54 And that day was the Preparation, and the sabbath was dawning.

55 And the women, which came with him from Galilee, having followed, beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment.

XXIV 1 Now upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared.

2 And they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were in consternation of mind thereat, behold, two men stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye among the dead him that liveth?

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And they remembered his words.

9 And they returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 Now it was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And these words seemed to them as madness.

12 But Peter arose, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.

13 And, behold, two of them were going that same day to a village called Emmaus, which was from Jerusalem *about* sixty furlongs.

14 And they were talking together of all these things which had happened.

15 And it came to pass, that, while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them whose name was Cleopas, answering said unto him, Art thou only a stranger

in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

20 And how our chief priests and rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he which should have redeemed Israel. And now, beside all this, (to-day is the third day since these things were done,)

22 Certain women of our company have affrighted us, which before it was day were at the sepulchre,

23 For when they found not his body, they came, saying, that they had seen also a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre, and found *it* even so as the women had said: but him they found not.

25 And he said unto them, O fools, and hard-hearted with regard to all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and thus enter into his glory?

27 And beginning at Moses and all the prophets, he interpreted unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village, whither they went: and he made as though he would have gone further.

29 But they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *God*, and brake *it*, and was offering *it* to them.

31 And their eyes were opened, and they knew him; and he vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked by the way, and opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how they knew him in the breaking of the bread.

36 And as they thus spake, Jesus stood in the midst of them, and saith unto them, Peace *be* unto you: it is I: be not afraid.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and feet, that it is I myself: handle, and see: for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any thing to eat?

42 And they brought him a piece of a broiled fish, and an honeycomb.

43 And when he had eaten before them, he took what was left and gave *it* to them.

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which are written in the law of Moses, and *in* the prophets, and *in* the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures.

46 And he said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

48 And ye are witnesses of these things.

49 And, behold, I send the promise of my Father upon you: but tarry ye here in the city, until ye be endued with power from on high.

50 And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they, worshipping him, returned to Jerusalem with great joy,

53 And in the temple were praising and blessing the Lord. Amen.

ST. MARK

I [1] The beginning of the gospel of Jesus Christ, the Son of God;

2 As it is written in the prophet Isaiah, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make straight the paths of our God.

4 John did baptize in the wilderness, and preach repentance for the remission of sins.

5 And there went out unto him all the land of Judæa, and all the people of Jerusalem, and they were baptized by him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and had a girdle of a skin about his loins, and did eat locusts and wild honey.

7 And he preached the Son of God, saying, There cometh one mightier after me, the latchet of whose shoes I am not worthy to unloose.

8 I indeed baptize you with water: but the Son of God shall baptize you with the Holy Ghost.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized in the Jordan by John.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending and remaining upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

12 And immediately the Spirit driveth him into the wilderness.

13 And he was in the wilderness forty days and forty nights, being tempted by Satan. And he was with the wild beasts; and the angels were ministering unto him.

14 Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent, and believe the gospel.

16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, and they were in the ship mending their nets.

20 And straightway he called them: and they left their father

Zebedee in the ship, with the hired servants, and followed him.

21 And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught them.

22 And they were astonished at his teaching; for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, *thou art* the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of the man, thou unclean spirit.

26 And when the unclean spirit had torn him, and cried with a loud voice, it came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new teaching is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into a house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and immediately they tell him of her.

31 And he came and lifted her up; and as soon as he took her by the hand, the fever immediately left her, and she ministered unto them.

32 And at even, when the sun had set, they brought unto him all that were diseased, and them that had devils.

33 And all the city was gathered together at the door.

34 And the Lord Jesus healed many that were sick of divers diseases, and cast out many devils, but suffered them not to speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

38 And Jesus said unto them, Let us go into the next villages and towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues and throughout all Galilee, and cast out devils.

40 And there came a leper to him, beseeching him, and kneeling down he said unto him, If thou wilt, thou canst make me clean.

41 And Jesus had compassion on him, and put forth *his* hand, and touched him, and said unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he strictly commanded him, and forthwith sent him away,

44 And said unto him, See thou

say nothing to any man: but go thy way, shew thyself to the chief priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, and began to publish and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but could only be without in desert places. And they were coming to him from every quarter.

II 1 And again he entered into Capernaum after *some* days; and it was heard that he was in the house.

2 And many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they came, bringing unto him one sick of the palsy, who was carried by four *men*.

4 And when they could not bring him unto him for the multitude, they uncovered the roof where Jesus was: and after they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 And when Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins are forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts, saying,

7 This *man* speaketh blasphemy. Who can forgive sins but God only?

8 And Jesus immediately perceived in his spirit that they so reasoned within themselves, and he said unto them, Why reason ye these things in your hearts?

9 Which is easier, to say to the sick of the palsy, Thy sins are forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, and took up the bed, and went forth before them all; insomuch that they were amazed, and glorified God, saying, We never saw it on this fashion.

13 And he went forth again to the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the *son* of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat at meat together with Jesus and his disciples; for there were many that followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, Why doth your master eat and drink with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick. For I came not to call the righteous, but sinners.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 For no man seweth a piece of new cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old skins; else the wine will burst the skins, and the wine will be spilled, and the skins will perish: but new wine must be put into new skins.

23 And it came to pass again, when Jesus was walking through the corn fields on the sabbath, that his disciples began to go before and to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath that which is not lawful?

25 And he said unto them, Have ye never read what David did?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which it was not lawful *for him* to eat but only for the priests, and gave to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

III 1 When he entered again into the synagogue, there was a man there which had a withered hand.

2 And they watched him, whether he would heal on the sabbath; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth in the midst.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to lose *it;* but they held their peace.

5 And when he had looked round about on them with anger, being grieved for the blindness of their heart, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored to him.

6 And the Pharisees went forth with the Herodians and took counsel against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea. And a great multitude from Galilee followed him, and from Judæa,

8 And from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard the things he did, came unto him.

9 And he spake to his disciples,

that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he healed many, insomuch that they rushed upon him to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he strictly charged them that they should not make him known.

13 And he went up into a mountain, and called unto himself whom he would: and they came unto him.

14 And he ordained that there should be twelve with him, and that he should send them forth to preach.

15 And he gave them power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James, he also surnamed them Boanerges, which is, The sons of thunder:

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite,

19 And Judas Iscariot, which betrayed him. And they came into a house.

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 And when his own *people* heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

22 And the scribes which had come down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, he is divided, and cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is guilty of an eternal sin:

30 Because they said, He hath an unclean spirit.

31 And his mother and brethren came, and, standing without, sent unto him, calling him.

32 And the multitude were sitting around him, and they say unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother and *who are* my brethren?

34 And he looked round about on those who were sitting around him, and said, Behold my mother and my brethren!

35 For whosoever shall do the

will of God, the same is my brother, and my sister, and mother.

IV 1 And he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his teaching,

3 Hearken; Behold, there went out a sower to sow:

4 And as he sowed, some fell by the way side, and the birds came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root, it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirtyfold, and some sixtyfold, and some a hundredfold.

9 And he said, He that hath ears to hear, let him hear.

10 And when he was alone, they that were with him asked of him the parables.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all *these* things are spoken in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how will ye know all parables?

14 The sower soweth the word.

15 And these are they by the way side, where the word is sown, and immediately Satan cometh and taketh away the word that was sown in their heart.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, but endure only for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And there are others which are sown among thorns; these are they that hear the word,

19 And the cares of the world, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it is made fruitless.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirty, some sixty, and some a hundred.

21 And he said unto them, Doth a candle come in order to be put under a bushel, or under a bed? Doth it not come to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear. With what measure ye measure, it shall be measured to you again, and added unto you.

25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

26 And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, unknown to him.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 And when the fruit is brought forth, immediately he putteth in the sickle, because God's harvest is come.

30 And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that are in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the birds of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him unto them so that they were *all* in the ship. And there were also with him other ships.

37 And there arose a great storm of wind, and it was driving the waves into the ship, so that the ship was being filled.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Hold thy peace and be still. And the wind ceased, and there was a great calm in the sea.

40 And he said unto them, Why are ye fearful? have ye yet no faith?

41 And they feared exceedingly, and said one to another, Who can this be, for even the wind and the sea obey him?

V 1 And they came across the arm of the sea into the country of the Gadarenes.

2 And as he was coming out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs; and no man could now bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and had plucked asunder the chains, and broken the fetters in pieces: and no man had been able to tame him.

5 And always, night and day, he was in the tombs, and in the mountains, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the Most High God? I adjure thee by God, that thou torment me not.

8 (For Jesus said unto him, Go out of the man, *thou* unclean spirit.)

9 And he asked him, What *is* thy name? And he said to him, My name is Legion: for we are many.

10 And he besought him much that he would not send him away out of the country.

11 Now there was there on the mountain side a great herd of swine feeding.

12 And the spirits besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down and cast themselves into the sea. And they were about two thousand, and they were drowned in the sea.

14 And they that fed them fled, and told *it* in the city, and in the fields. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was vexed with the devil, sitting clothed, and in his right mind; and they were afraid.

16 And they that had seen *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been vexed with the devil began to pray him that he might be with him.

19 And he suffered him not, but said unto him, Go home to thine own people, and tell them how great things the Lord hath done for thee, and *how* he hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea.

22 And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee,* come and lay thy hands on her, that she may be healed, and live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of Jesus, came in the people behind, and touched his garment.

28 For she said, If I touch but his garment, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of *her* plague.

30 And Jesus, immediately knowing in himself what virtue had gone out of him, turned him about, and said to the people, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 And the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And Jesus said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, they come to the ruler of the synagogue and say, Thy daughter is dead; why trouble the Master further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And they come to the house, and he seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he took the father and the mother of the damsel, and them that were with him, and entered in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Tabitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them strictly that no man should know it; and he told them to give her something to eat.

VI 1 And he departed from thence, and went away into his own country; and his disciples followed him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished at his teaching, saying, From whence hath this *man* all these things? and what *is* this wisdom which is given unto him, and these mighty works which are wrought by his hands?

3 Is not this the son of the carpenter, and of Mary? the brother of James, and Joseph, and Jude, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he did there no mighty work, save that he laid his hands upon a few sick folk, and healed *them.*

6 And they marvelled owing to their unbelief.

And he made a circuit round the villages, teaching.

7 And he called together the twelve, and began to send them forth two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no wallet, no bread, no money in *their* girdle:

9 But *to be* shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust from your feet for a testimony against them.

12 And they went out, and preached repentance.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them.*

14 And king Herod heard *of him;* (for his name was spread abroad;) and he said, John the Baptist is risen from the dead, and therefore mighty works do shew forth themselves in him.

15 But others said, It is Elias. And others said, It is one of the prophets.

16 But when Herod heard *thereof,* he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her.

18 For John was saying unto Herod, It is not lawful for thee to have thy brother's wife.

19 And Herodias was plotting against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and a holy, and guarded him. And hearing him, he did many things, and heard him gladly.

21 And when a convenient day was come, Herod on his birthday made a supper to the lords, high captains, and chief men of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat at meat with him, the king said unto the mother of the damsel, Ask of me whatsoever thou wilt, and I will give *it* to thy daughter.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, although *it were* the half of my kingdom.

24 And as soon as she went forth, she said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway

with haste unto the king, and asked, saying, I will that forthwith thou give me on a dish the head of John the Baptist.

26 And the king was sorry; *yet* for his oath's sake, and for their sakes which sat at meat with him, he would not reject her.

27 And the king sent an executioner, and commanded his head to be brought on a dish. And he beheaded him in the prison,

28 And brought his head on a dish, and gave it to the damsel; and the damsel gave it to her mother.

29 And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

30 And the apostles gathered themselves together unto Jesus, and told him all things that they had done, and taught.

31 And he said unto them, Come ye apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they entered into a ship, and went into a desert place apart.

33 And they saw them departing, and many knew *him*, and ran afoot thither out of all cities, and came *there* before them.

34 And Jesus, going out *of the ship*, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the neighbouring farms and villages, and buy themselves bread to eat.

37 And he answered and said unto them, Give ye them to eat. And they said unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 And he saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in separate companies, by hundreds and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed *God*, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets of the pieces broken off that remained over, and of the fishes.

44 And they that did eat were five thousand men.

45 And straightway he constrained his disciples to get into the ship, and to go to the other side before him unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing: for the wind was contrary unto them. And about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But they, when they saw him walking upon the sea, supposed it had been a spirit, and cried out:

50 For they all saw *him*, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were still more amazed in themselves.

52 For they understood not concerning the loaves; for their heart was blinded.

53 And when they had passed over, they came into the land of Gennesar, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry around in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or country, or cities, they laid the sick in the streets, and besought him that they might touch but the border of his garment: and as many as touched were made whole.

VII 1 And there come together unto him the Pharisees, and certain of the scribes, which came from Jerusalem,

2 When they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands.

3 For the Pharisees, and all the Jews, except they first wash *their* hands, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there are, which they have received to hold, *as* the washings of cups, and pots, and brazen vessels, and tables.

5 And the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 But he answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching the doctrines and commandments of men.

8 For laying aside the commandments of God, ye hold the tradition of men, *as* the washings of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye make of none effect the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But with you, If a man shall say to *his* father or mother, *It is*

Corban, that is to say, Given to God, whatsoever from me might have been profitable to thee,

12 Ye suffer him no more to do aught for his father or his mother;

13 Making void the word of God through your tradition, which ye have delivered. And many such like things do ye.

14 And when he had called again the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him; but the things which come out of the man, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

18 And he saith unto them, So ye also are without understanding? Did ye not understand, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because it entereth not into his heart, but into the belly, and goeth out into the draught? *This he said*, purging all meats.

20 And he said, The things which come out of the man, they defile the man.

21 For from within, out of the heart of man, proceed evil suggestions, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.

24 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know him: but he could not be hid.

25 For immediately she heard of him a *certain* woman, whose daughter had an unclean spirit, came and fell down at his feet:

26 Now the woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But he said unto her, Let the children first be filled: for it is not good to take the children's bread, and to cast *it* to the little dogs.

28 And she answered and said unto him, Yes, Lord: yet the little dogs under the table eat of the children's crumbs.

29 And Jesus said unto her, For this saying go thy way; the devil hath gone out of thy daughter.

30 And when she was come to her house, she found the maiden laid upon the bed, and the devil gone out *of her*.

31 And again, departing from the coasts of Tyre, he came through Sidon unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf and dumb; and they besought him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spat, and touched his tongue;

34 And looking up to heaven, he

sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

VIII [1] A second time in those days, the multitude being very great, and having nothing to eat, he called his disciples together, and saith unto them,

2 I have compassion on the multitude; for, behold, they have now been with me three days, and have nothing to eat:

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and he gave thanks, and commanded to set them before *them.*

8 And they did eat, and were filled: and they took up what remained of the pieces broken off, seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in *his* spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again departed to the other side.

14 Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, and beware of the leaven of the Pharisees, and *of* the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And Jesus knew it, and said unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of pieces broken off took ye up? They say unto him, Twelve.

20 And when the seven loaves among four thousand, how many baskets full of pieces broken off took ye up? And they say unto him, Seven.

21 And he said unto them, How is it that ye do not yet understand?

22 And they come to Bethsaida. And they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and he began to see. And he was restored, so that he saw every thing clearly.

26 And he sent him away to his house, saying, Go unto thine house, and if thou enterest into the town, tell no man.

27 And Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am?

28 And they answered him, saying, John the Baptist: others *say* Elias; and others, that thou art as of the prophets.

29 Then saith he unto them, But who say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and by the chief priests, and scribes, and be killed, and after three days rise again.

32 And he spake that saying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about and seen his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that are of God, but the things that are of men.

34 And when he had called the people *unto him* with his disciples, he said unto them, Whosoever will follow me, let him deny himself, and take up his cross, and follow me.

35 For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his soul?

37 Or what shall a man give to redeem his soul?

38 For he that shall be ashamed of me and of my words, in this adulterous and sinful generation, the Son of man also, whom he hath denied, shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

IX [1] And he said unto them, Verily I say unto you, There are some of them that stand here, which shall not taste of death, till they have

seen the kingdom of God coming in its power.

2 And after six days Jesus took Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them.

3 And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what he said; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with them.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man be risen from the dead.

10 And they kept that saying with themselves, questioning one with another what this Till he be risen from the dead should mean.

11 And they asked him, saying, Why then say the Pharisees and scribes that Elias must first come?

12 And he answered and said unto them, Elias coming first shall restore all things, even as it is written also of the Son of man, that he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is come, and they have done unto him whatsoever they listed, as it was written of him.

14 And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and they ran and saluted him.

16 And he asked them, What question ye among yourselves?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath an unclean spirit;

18 And wheresoever it taketh him, it throweth him down; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and they could not.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto *him*. And when it saw him, straightway the spirit troubled him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, From *his* infancy.

22 And ofttimes it hath cast him

into the fire, and into the waters, to destroy him: but help us if thou canst, and have compassion on us.

23 And Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, I believe; help mine unbelief.

25 And when Jesus saw the people running together, he rebuked the unclean spirit, saying unto it, *Thou* dumb and deaf spirit, I charge thee, go out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast it out?

29 And he said unto them, This kindred can go out by nothing, but by prayer and fasting.

30 And they departed thence, and passed by Galilee; and he would not that any man should know *of it*.

31 For he taught his disciples, and said unto them, The Son of man shall be delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 And they came to Capernaum: and when they were in the house he asked them, What was it that ye were disputing by the way?

34 But they held their peace: for by the way they had disputed among themselves which of them was the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them. And when the Lord Jesus had taken him in his arms, he said unto them,

37 Whosoever receiveth one of such children in my name, receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me.

38 And John answered him, saying, Master, we saw one casting out devils in thy name, who followeth not us; and we forbade him.

39 But Jesus said, Forbid him not: for there is no man which doeth a miracle in my name, that can speak evil of me.

40 For he that is not against you is for you.

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall offend one of these little ones that believe in me, it were better for him that a millstone turned by an ass were hanged about his neck, and that he were cast into the sea.

43 And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having

two hands to go into Gehenna and quenchless fire:

44 Where their worm dieth not, and the fire is not quenched.

45 And if thy foot offend thee, cut it off: it is better for thee to enter lame into life, than having two feet to be cast into a Gehenna of quenchless fire:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into a Gehenna of fire:

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

X [1] And he arose from thence, and came into the coasts of Judæa on the other side of Jordan. And the people resort unto him again; and, as he was wont, he taught them again.

2 And the Pharisees came to him, and asked him, Is it lawful for a man to put away a wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put away *a wife*.

5 And Jesus answered them and said unto them, For the hardness of your heart he wrote you this precept.

6 But from the beginning of the creation God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they shall be twain in one flesh. Therefore they are not twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery against him.

13 And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, and put *his* hands upon them, and blessed them.

17 And when he was gone forth into the way, there came one run-

ning, and kneeled to him, and asked him, saying, Good Master, what shall I do that I may receive eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is* God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said, Master, all these have I observed from my youth.

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 And Jesus looked round about, and saith unto his disciples, How hard it is for them that have riches to enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25 For it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were the more astonished, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

28 And Peter began to say, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for my sake, and the gospel's,

30 But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.

31 For there are many *that are* first that shall be last; and *many that are* last *shall be* first.

32 And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and spit upon him, and scourge him, and kill him; and the third day he shall rise again.

35 And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 And they said, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? or be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized with ye shall be baptized:

40 But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it hath been prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But it is not so among you: but whosoever will be great among you, shall be your minister:

44 And whosoever will be the chief among you, shall be servant of all.

45 For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

46 And they came to Jericho.

And as he went out of Jericho with his disciples and a great number of people, blind Bartimæus, the son of one Timæus, sat by the way side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.

49 And Jesus stopped, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, sprang up, and came to him.

51 And Jesus answered him and said, What wilt thou that I should do unto thee? And the blind man said unto him, Rabboni, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed him in the way.

XI 1 And when he came nigh to Jerusalem and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye enter into it, ye shall find an ass's colt tied, whereon never man sat; loose him, and bring *him*.

3 And if any man say unto you, What do ye? say that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and

found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and they cast their garments on him; and he sat upon him.

8 And many spread their garments in the way; and others cut down branches off the trees, and strewed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the coming kingdom of our father David; Hosanna in the highest.

11 And he entered in Jerusalem into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 And one day, when he went out from Bethany with the twelve, he was hungry:

13 And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.

14 And he said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 And they come to Jerusalem: and he went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called a house of prayer for all nations? but ye have made it a den of thieves.

18 And the chief priests and scribes heard *it*, and sought how they might destroy him: for they feared him, because all the people marvelled at his teaching.

19 And when even was come, he went out of the city.

20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

21 And Peter calling to remembrance saith unto him, Rabbi, behold, the fig tree which thou cursedst is withered away.

22 And Jesus answering saith unto them, Have faith in God.

23 For verily I say unto you, Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that the thing which he saith shall come to pass; it shall be done unto him.

24 Therefore I say unto you, All things whatsoever ye desire when ye pray, believe that ye shall receive *them*, and they shall come to you.

25 And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses.

27 And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the elders, and the scribes.

28 And they say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 If we shall say, Of men; we fear the people: for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

XII 1 And he began to speak unto them by parables. A *certain* man planted a vineyard, and set a hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and him they wounded in the head, and shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore one dearly beloved son, last of all he sent him also unto them, saying, They will reverence my son.

7 But the husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture, The stone which the builders rejected is become the head of the corner:

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people; for they knew that he had spoken this parable against them: and they left him, and went their way.

13 And they send unto him certain of the Pharisees and *of* the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we

know that thou art true, and carest for no man: for thou lookest not on the face of man, but teachest the way of God in truth: Is it lawful to give tribute to Cæsar? or shall we not give?

15 But he, knowing their craftiness, said unto them, Why tempt ye me, ye hypocrites? bring me a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? They say unto him, Cæsar's.

17 And Jesus answering said unto them, Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

18 And the Sadducees came unto him, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, and leave a wife, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and he died, and he also left no seed: and the third likewise.

22 And the seven likewise took her, and left no seed. And last of all the woman died.

23 In the resurrection therefore, when they shall rise, of which of these shall she be the wife? For the seven had her to wife.

24 And Jesus answering said unto them, Do ye not err, not knowing the scriptures, neither the power of God?

25 For when the dead rise, they neither marry, nor are given in marriage; but are as the angels in heaven.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 And one of the scribes came, who had heard them reasoning together, and perceiving that he had answered them well, he asked him, Which is the first commandment of all?

29 And Jesus answered him, The first commandment of all is, Hear, O Israel; The Lord is our only God:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second is like unto it, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other except him:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *one's* neighbour as oneself, is more than all whole burnt offerings and sacrifices.

34 And when Jesus saw that he

answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question.*

35 And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself saith by the Holy Ghost, The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him God; and how is he *then* his son? And the great multitude heard him gladly.

38 And he said unto them in his teaching, Beware of the scribes, which love to go in long clothing, and to be saluted in the marketplace,

39 And to sit in the chief seats in the synagogues, and *to have* the best places at feasts:

40 Which devour the bread of widows and orphans, and hide it by making a long prayer: these shall receive a heavier doom.

41 And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called his disciples together, and saith unto them, Verily I say unto you, This poor widow hath cast more in, than all they which have cast into the treasury:

44 For all *they* did cast in of their abundance; but she of her penury did cast in all that she had, *even* all her living.

XIII 1 And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings the temple hath!

2 And Jesus answering said unto him, Seest thou all these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what shall be the sign when all these things begin to be fulfilled?

5 And Jesus answering them began to say unto them, Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end is not yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and famines: all these *are* the beginning of the sorrows.

9 But take heed to yourselves: for they shall deliver you up to councils; and in their synagogues

ye shall be beaten: and ye shall stand before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be preached among all nations.

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak; but whatsoever shall be given you in that hour, that speak ye: for it will not be ye that speak, but the Holy Ghost, which speaketh in you.

12 And brother shall betray brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And ye shall be hated by all nations for my name's sake: but he that shall endure unto the end, the same shall be saved.

14 But when ye shall see the abomination of desolation, that hath been foretold, (let him that readeth understand,) then let them that are in Judæa flee to the mountains:

15 And let him that *is* on the housetop not go down into *his* house, to take any thing out of his house:

16 And let him that shall be in the field not turn back again to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter, nor on the sabbath.

19 For those shall be days of affliction, such as were not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but for the chosen's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here *is* Christ; lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it is possible, even the chosen.

23 Take ye heed therefore: behold, I have foretold you all things.

24 But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers of heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his chosen from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig tree: When her branch is already tender, and leaves are born, know that summer is near:

29 So ye in like manner, when ye shall see all these things coming to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this nation shall not pass away, till all these things be done.

31 Heaven and earth shall pass away: my words shall not pass away.

32 But of that day and *that* hour knoweth no one on earth, nor [the angels] in heaven, [neither the Son of man,] except the Father.

33 Take ye heed, watch and pray:

for ye shall not know before the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave to his servants power for all manner of work, and commanded the porter to watch.

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:

36 Lest when he cometh suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

XIV 1 And after two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

2 For they said, Let there be no uproar of the people on the feast *day*.

3 And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

4 And there were some of *his* disciples that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For this ointment might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 But Jesus said unto them, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye shall have the poor with you always, and whensoever ye will ye may do them good: but me ye shall not have always.

8 She hath done according to what she had: she hath come beforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised to give him money. And from that time he sought how he might conveniently betray him.

12 And the first day of unleavened bread, when they killed the passover, the disciples say unto him, Where wilt thou that we go and prepare for thee to eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say to the goodman of the house, The Master saith, Where is my guestchamber, where I may eat the passover with my disciples?

15 And he will shew you a supper room furnished: and there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And when it was evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I?

20 And he said unto them, He that dippeth with me in the dish, the same shall betray me.

21 And the Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed! it were good for him if that man had never been born.

22 And as they did eat, Jesus took bread, and blessed *God*, and brake *it*, and gave *it* to them, and said, Take, this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my blood of the new and eternal testament, which will be shed for many.

25 Verily I say unto you, I will drink no more of the produce of the vine, until that day when I shall drink it new in the kingdom of God.

26 And when they had sung a hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, Peter, This day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should have to die with thee, I will not deny thee. Likewise also said they all.

32 And they come to a place which is named Gethsemane. And he saith to his disciples, Sit ye here, while I shall pray.

33 And he took with him Peter and James and John, and began to be sore afraid, and to be very heavy.

34 And he saith unto them, My soul is sorrowful, even unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on his face to the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, Abba, Father; all things *are* possible, Father, unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? could ye not watch one hour?

38 Watch, and pray that this cup pass from me; the spirit truly is ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, again he found them asleep, (for their eyes were heavy with slumber,)

neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 And while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.

44 Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Rabbi; and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but *this is come to pass* that the scriptures might be fulfilled.

50 Then his disciples forsook him, and fled.

51 But a certain young man followed, having a linen cloth cast about *his* naked *body;* and they laid hold on him:

52 And he left the linen cloth, and fled from them naked.

53 And they led Jesus to the high priest. And all the priests and the elders and the scribes assemble together.

54 Now Peter had followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

59 But their witness did not agree together.

60 And the high priest stood up in the midst, and asked him, saying, Answerest thou nothing to these things which they witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed God?

62 And Jesus said unto him, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest rent his clothes, and saith, Why need we any further witnesses?

64 Ye have heard his blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, Thou also wast with Jesus of Nazareth.

68 But he denied, saying, I neither know, nor understand what thou sayest. And he went out into the porch; and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied again. And again a little after, they that stood by said to Peter, Surely thou art *one* of them: for *thou art* also a Galilæan.

71 And he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And immediately the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And he began to weep.

XV 1 And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and led him away, and delivered him to Pilate.

2 And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things; but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus answered nothing more; so that Pilate marvelled.

6 Now on the feast day he was wont to release unto them one of the prisoners, whomsoever they desired.

7 And there was in prison *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And when the multitude had come up, they began to desire him, as he had ever done unto them on the feast day, to release *unto them* a prisoner.

9 And Pilate answered them, and said, Will ye that I release unto you the King of the Jews?

10 (He knew that the chief priests had delivered him for envy.)

11 But the chief priests stirred up the people, that he should rather release Barabbas unto them.

12 And Pilate again answered and said unto them, What will ye then that I do unto that King, whom ye call *the King* of the Jews?

13 And they cried out again, saying, Crucify him.

14 And Pilate said unto them, Why, what evil hath he done? But they cried out the more exceedingly, Crucify him.

15 And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus,

when he had scourged *him*, to be crucified.

16 And the soldiers led him away into the hall, called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him drink mingled with myrrh: but he received *it* not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour. And they guarded him.

26 And the superscription of his accusation was inscribed, Jesus, the King of the Jews.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by blasphemed against him, wagging their heads, and saying, Ah, let him that destroyeth the temple, and buildeth it in three days,

30 Save himself; let him come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may believe him. And they that were crucified with him were reviling him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a sponge with vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 But Jesus, uttering a loud cry, expired.

38 And behold the veil of the temple was rent in twain from the top to the bottom.

39 And when the centurion, and they which stood over against him, saw that he so cried out, and expired, they said, Truly this man was the Son of God.

40 And there were women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joseph, and Salome;

41 Who, when he was in Galilee,

followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.

42 And now when the even was come, because it was the Preparation, that is, the day before the sabbath,

43 Joseph of Arimathæa, an honourable counsellor, who also was himself looking for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate wondered if he were yet dead. And summoning *unto him* the centurion, he asked of him if he were dead already.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And Joseph bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre, and went away.

47 And Mary Magdalene and Mary *the mother* of Joseph beheld where he was laid.

XVI 1 And when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought sweet spices, that they might come and anoint him.

2 And on the first *day* of the
he sk they come to the sepulchre,
3 Anu being already risen.
selves, W they said among them-
stone from who shall roll us away the
For it wa the door of the sepulchre?
4 And S very great.
saw when they looked, they
away that the stone was rolled

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And the angel saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, and tell his disciples and Peter that, behold, he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And when they were gone out, they fled from the sepulchre; for fear and trembling had seized them: neither said they any thing to any *man;* for they were afraid.

9 Now after he was risen early the first *day* of the week, Jesus appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 And after that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue: neither believed they them.

14 At last Jesus appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not the report

of them which had seen him after he was risen.

15 And the Lord Jesus said unto his disciples, Go ye into all the world; preach the gospel to every creature.

16 He that shall believe and be baptized shall be saved; but he that shall not believe shall be condemned.

17 And these signs shall follow them that have believed in my name: They shall cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then, after the Lord Jesus had spoken, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord helping *them*, and confirming the word by the miracles that followed. Amen.

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